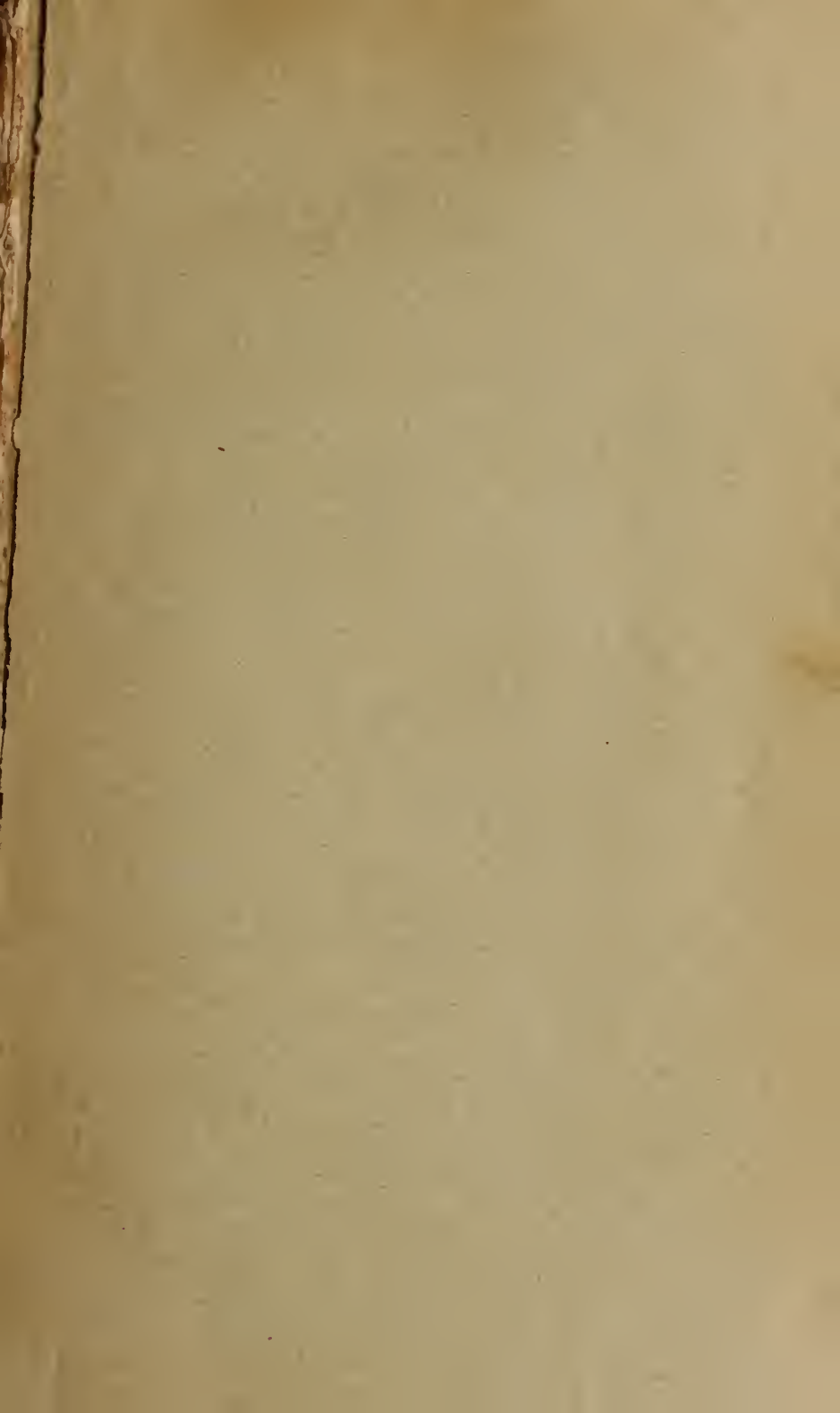
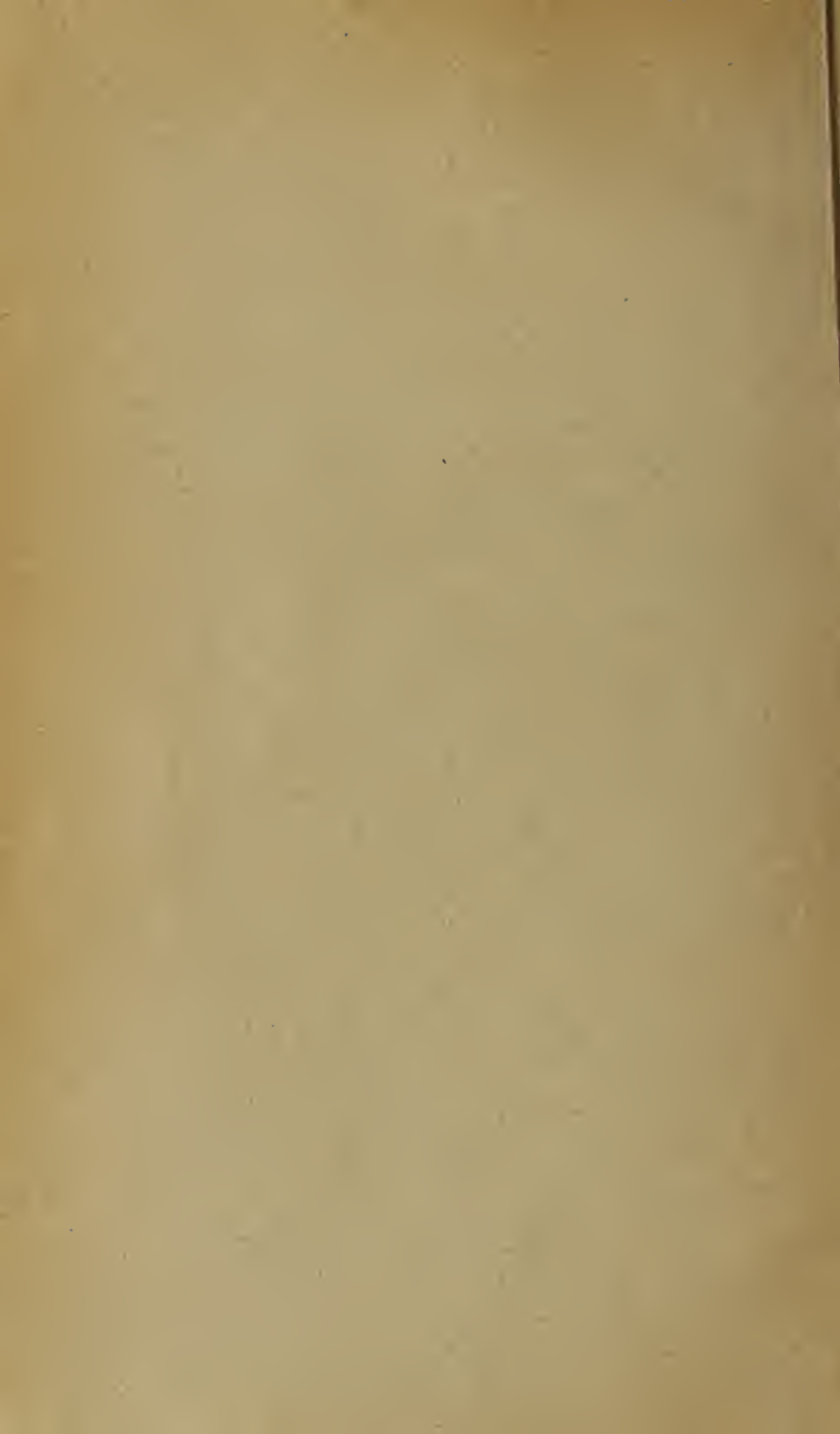


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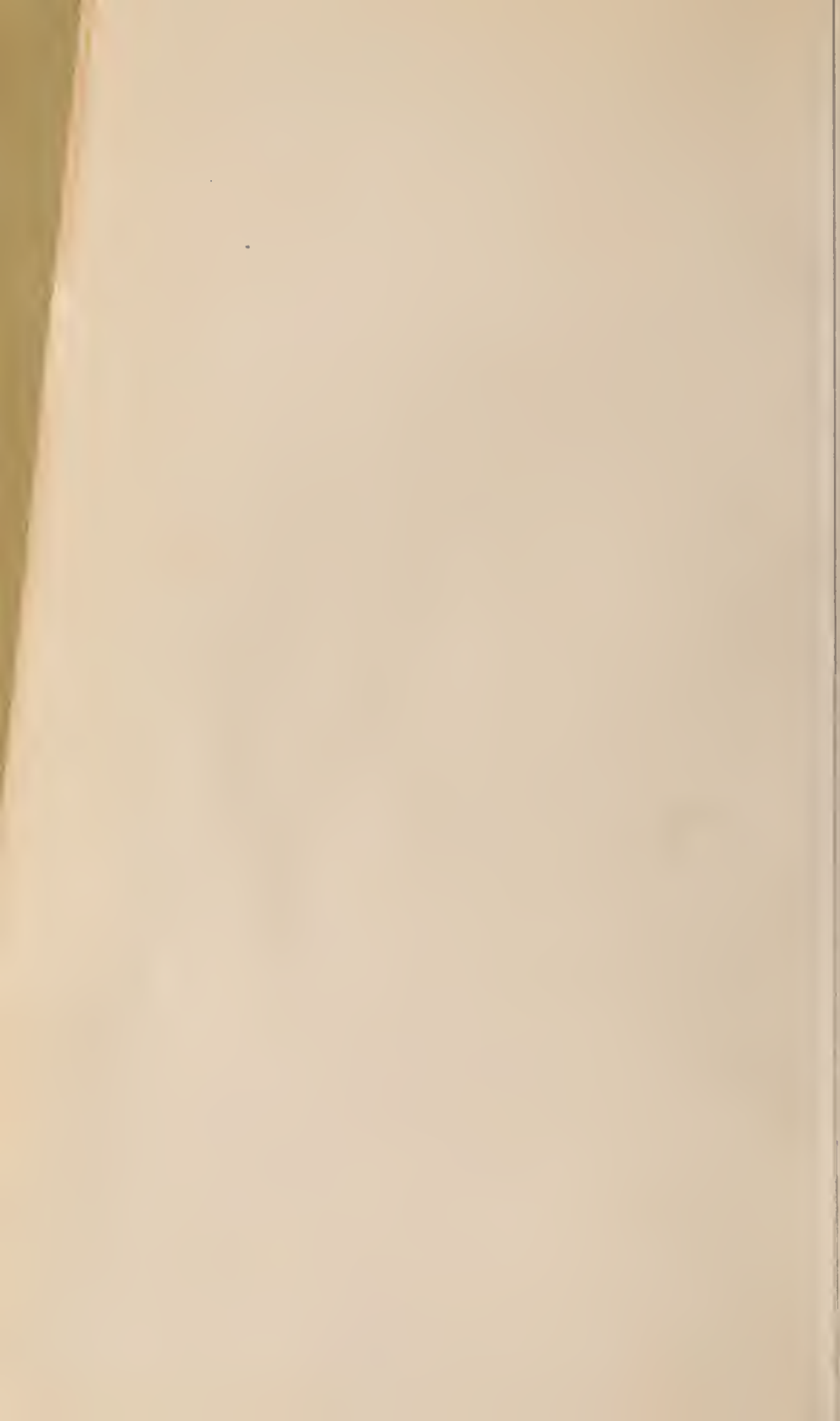








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Courthouse and Jail.

Mr. George's House.

CITIZENS LAYING A DRAIN UNDER CONTRACT.



POLICE AND PRISONERS AT THE COURT HOUSE.

AT THE GEORGE JUNIOR REPUBLIC.



# THE MISSIONARY REVIEW OF THE WORLD.\*

*Old Series.*  
VOL. XXII. No. 11. }

NOVEMBER.

*New Series.*  
} VOL. XII. No. 11.

## THE LITTLE REPUBLIC AT FREEVILLE.†

BY DELAVAN L. PIERSON.

The city's streets are the devil's kindergarten. There the boys and girls, especially in the slum districts, early grow familiar with vice, and too often become adepts in crime. The small boy is the great factor confronting all students of present-day social problems. The street-gamins are the terror alike of the police and of the city missionary. They "fear not God nor regard man." They look upon laws as unnatural limitations to their liberty, and usually grow up from being the plagues of the police to be the terrors of society.

It is not surprising that these children of the slums should early develop the tastes and habits of debauchés and criminals. The safety and civilization of our cities and, to some degree, of our country, depend largely on the successful dealing with the great problem of how to purify the surroundings, elevate the ideals, and Christianize the characters of these boys and girls, whose home life is cramped and corrupt, and whose street education teaches them that the ideal character is that of the most successful lawbreaker and outwiter of the police. Keen wits and vicious instincts, often combined with generous impulses and sturdy independence, make the children of the slums a menace to society, and a fascinating study to the philanthropist.

Many attempts have been made to solve this difficult and perplexing problem. The social settlement seeks to elevate the intellectual and moral ideals of the home, and to bring the cultured classes into closer touch and sympathy with the masses. The boys' clubs under-

\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† In June, 1898, Mrs. Pierson and I visited the George Junior Republic, and became so interested in its plan, and so convinced of the permanent good results attained, that the following article has been prepared, the facts of which have been taken almost wholly from our notes taken at the time and from our subsequent correspondence with Mr. George. Most of our illustrations are from photographs taken by M. W. Cooper of Groton, N. Y. Those marked with an asterisk (\*) are from photographs copyrighted by *McClure's Magazine*, by whose kind permission these are reproduced.—D. L. P.

take to counteract the influence of "the gang," and to head off the jails by keeping boys off the street at night. The reformatories receive "incurribles," and try by heroic treatment to force them into the proper mold. The city missions work to regenerate individuals in their surroundings, and so lead to a transformation of both character and environment. We are more and more convinced that the only true and lasting reformation is that which begins with a change of heart toward God, and that the only really effective work is that which has as its dominant aim and purpose the leading of boys and girls, men and women, to an allegiance to Christ. All other forms of settlement, and institutional work, are one-sided, and inadequate to cope with the situation.



WILLIAM R. GEORGE,  
Founder of the George Junior Republic

Save the boys and girls, and you save the nation. Allow them to foster and develop vicious tendencies, and the coming generation is doomed. In them lie great possibilities for good and for evil. Perhaps the greatest obstacle in the way of developing Christian character in these youth is the evil environment in which they are found. It was experience with this tremendous obstacle that led Mr. William R. George,

a New York business man, who for years had taken a deep interest in the boys of the slums, to devise a plan whereby they could be taken out of their degrading surroundings and placed where they might have every opportunity for learning the art of self-control, and be taught Christian ideals of life and service.

Mr. George had studied the boys from their social and industrial side, and in the boys' clubs had come to understand and love them. Requesting appointment as special detective, he studied them also from their criminal side. Moved by their poverty and the degraded character of their surroundings, he planned to give some of them a summer outing on a country farm in Freeville, Tompkins County, N. Y., near his boyhood home. The first year he "aired" fifty and the second year two hundred of them, but physical vigor seemed to be gained without corresponding advance in moral character, and it soon became clear that they came merely for what they could get, and felt justified in claiming as their due whatever they might wish to ask for. The result was that they were being pauperized. Incurrible at home, they were as bad under their changed conditions, and all rules and requirements were deliberately broken. Neither corporal nor any

other form of punishment availed to prevent evil-doing. Mr. George had recourse even to substitutionary punishment, himself taking the lashes deserved by the boys. But swearing, gambling, stealing, and other vices continued to flourish.

Much of the pauperizing evil was done away with during the fourth summer, when the children were obliged to work for the clothes or gifts which they wisht to carry back to the city. Most of them, however, chose to go without rather than sacrifice their leisure. One day the adult overseer, being obliged to absent himself for a time, Mr. George hesitatingly placed in charge one of the older boys, a leader among his mates. To his amazement, the discipline and order was markedly better. To these boys the law, and its most familiar exponent, the "cop," are institutions to be outwitted, evaded, and duped, as are all superiors and supervisors. But when one of their own number assumed command, all this was changed. There was no glory to be had from outwitting an equal, but a great deal of ignominy in suffering punishment at his hands. This experience led Mr. George to inaugurate trial by jury for all offenses, with a penalty of fines to be paid by a certain number of hours of work. He found among the boys a spirit of justice, tempered by merey, which was a revelation to him. He, however, still kept tight grasp of the helm appointing the jurors himself, and often personally superintending the penal labor. In 1895 he gave up his business in New York, deciding that no permanent good could be done when the boys were with him so short a time. He, therefore, resolved to keep as many as would stay through the winter. The success of the boys in administering their laws led to the idea of allowing them to make their own laws as well. Thus, as by an inspiration, the whole scheme of the Junior Republic, with its bread-earning, law-making, and law-executing citizens, was born July 10, 1895.

The government of the Republic is a democracy of the citizens, by the citizens, and for the citizens, even more truly than is our greater republic, since the extremes of poverty and wealth are not present to deflect the course of righteous government. The constitution is modeled after that of the United States, the laws are those of the State of New York, and the form of local government contains many features of municipalities. At present Mr. George acts as president. Cabinet officers are elected by the citizens, good, moral standing in the community being a prime requisite in candidates for office. The chief of police draws the highest salary, but candidates for this and all other appointive positions are required to pass a civil service examination. There is at present rather a rapid rotation in office, but as the number of citizens increases, the term of office may more safely be lengthened.\*

\* According to the constitution, adopted March 8, 1898, representatives hold office one month, senators three months, and president one year. Since Jan. 1, 1899, a town meeting has taken the place of the two houses of congress as the legislative body.

All tenure of office is dependent upon upright behavior. It is the ambition of every boy to attain to the distinction of the vertically striped trousers. Most of them would rather be "cop" than president. In 1896 a force of fourteen policemen were necessary to preserve order, but now the state is enumbered with the support of but two. The positions of chief justice, civil service commissioner, board of health commissioner, sheriff—in short, nearly every office connected with our complicated city and state organizations—has its counterpart in this Junior Republic, excepting that of coroner. There is even an officer detailed in the early fall to compel lazy truants to attend school.

The number of citizens is necessarily limited. In June, 1898,



THE HOUSE OF REPRESENTATIVES IN SESSION.\*

there were forty-four boys and seven girls; eight of the number were minors. The regulation of the summer citizens, who formerly came for July and August, was a difficult problem, and this feature of the work has now been abandoned. They came in great numbers from haunts of unrestrained evil, and they did not stay long enough to become imbued with the spirit of honorable self-support, nor to acquire love for the institutions of their adopted state, yet, because of their superior numbers, they often ran the legislature, or at least had great influence in that body. But to deny them the rights of citizenship would have been to set aside the very foundation principles of the republic. To remedy this evil, Mr. George proposed to found another state, to be composed



almost entirely of summer citizens, with a few all-year residents for ballast. The farm is a large one, containing fifty acres, and there would be ample room for such division, if the additional expense could be met.

A new citizen generally spends much of his first month in jail for offenses of one sort or another, after which it takes a month of exemplary conduct to qualify him to hold any office; thus, if his stay is only three months long, he leaves just as he and the state are beginning to reap the rewards of his well-doing.

The citizens of the Republic are largely New Yorkers, as Mr. George's previous work was with the boys of the East Side of that city, but there are numerous sources of supply. Parents whose children are wayward and disobedient, police whose lives are made miserable by little incorrigibles, heads of reformatories who acknowledge their inability to restrain or improve their vicious young charges, and judges of county courts, who, after a boy has served a sentence or two without improvement, turn him over to Mr. George that he may be checkt in his career of crime—these, together with the Society for Prevention of Cruelty to Children, send to the Junior Republic material, which, altho most unpromising at first, is devoept in a year or two into upright, steady, and usually Christian citizens, who often go out to assume positions of trust in the business world. As is usual with such successful enterprises, there are about four hundred more applicants than can be accommodated, one great difficulty usually being the regular supply of funds to carry on the work.\*

Twelve years is accounted the age of majority, all under twelve being minors without full citizenship. These latter are under guardians appointed by the state from among the older boys and girls, who must render account to the state for their stewardship. Many of these guardians have shown themselves to be wise, tactful, and loving caretakers of the little ones entrusted to their charge. When the minors can not fully support themselves, their guardians must look out for them, so that the state is not encumbered with their support. This

*Be it enacted by the citizens of the S. J. R.,  
that all minors under the age of twelve years  
shall have a guardian appointed of some re-  
putable citizen, who shall assume the respons-  
ibility for care and correction of said minor.  
That this guardian shall be duly appoint-  
ed by either the Judge of the Court or Minis-  
terial Court*

*Passed by House of Reps  
James Overholt & Fisher  
Passed by Senate Nov 27, 1897  
James Shally, President protem  
Jacob D. Smith*

ONE OF THE LAWS FROM THE STATUTE BOOK.

\* The Republic is supported by voluntary contributions, five dollars a year constituting a member of the association, \$25 yearly a sustaining member, and \$100 a life member. Mr. A. G. Agnew, 7 Nassau street, New York, is the treasurer, to whom donations of clothing, books, or money should be sent.

fact alone bespeaks unselfishness in the citizens who assume the care of minors.

One little fellow only nine years old, who had already been found guilty in five cases of arson, and two of theft, was sent to Freeville, and given into the care of a lad of thirteen with fatherly instincts. This lad took the boy into his room, and spoke to him lovingly of the past, and of his desire to make a man of him, and then knelt at his side and prayed for help. The little chap is still at the Republic, and is now one of the most active Christians there. In prayer meeting his childlike testimony or prayer is seldom wanting. Last winter he con-



SOME YOUNG SEAMSTRESSES.

ferred to Mrs. George a little struggle which he had had with himself. It was zero weather, and he had undressed and crawled into bed under the warm blankets as quickly as possible. "I remembered," said the boy, "that I had not said my prayers. It was so awful cold, I thought I wouldn't get up. Then the old devil began to jolly me and tell me I was a good boy, and hadn't done anything much that was bad that day. He kept on talking that

way, till he almost talked me to sleep. Then I roused up like, and I prayed the Lord to help me down the old devil, and I got strength, and just jumped out of bed and made my prayer, and then I knew that I had downed the old devil."

As has already been mentioned, a small portion of the citizens are girls. This will undoubtedly seem to some to be radically opposed to all established reformatory principles. Yet the results without exception have been more than satisfactory. One girl who had been dismissed from an institution on account of her frequent night escapades with boys is now a trusted industrious helper in the Republic. Mr. George has no hesitation in giving her permission to attend the midweek services at the village church a mile away, and one of the boys is despatched at nine o'clock to bring her safely home. When she first arrived her actions were so unbecoming and vulgar as to attract the notice of all. The boys shunned her, and one and another came to Mr. George in confidence to say that they did not like the new girl's actions and would have to keep an eye on her. Shortly after, one of the girls came expressing the same opinion, but added, "I am going to try and win her, and make her see that her life is all wrong." Under the influence of this little friend, letters written to boys were never sent, and an honest shame and

penitence filled her and she was saved from physical and spiritual ruin.

Another girl, whose mother had died, was sent to the Republic by her father, who had no control over her. At the time of our visit she had just returned home to nurse her father through an illness, and most encouraging letters had been received from her, full of loving solicitude for her father, and a desire to atone for her years of wilfulness and disobedience.

The woman suffrage question at the Republic is essentially one of taxation without representation, since the girls have no husbands, fathers, or brothers to represent them and protect their interests in the legislature, and the question has had varying fortunes. On the first of July all amendments which were not reenacted were formerly declared null and void, so that the woman suffrage law, being necessarily an amendment of a state law, past through a yearly crisis and struggle for existence. The unfair apportionment of an imposed tax two years ago made the girls petition for the ballot once more, and at the next meeting of the legislature woman suffrage prevailed.

The latest improved ballot is used at all their elections. Boys who have learned the value of the ballot at the Republic will not lightly give up their privilege of casting their personal vote, and the tactics of the ward politician will be much better understood by those young citizens than by their ignorant parents. One boy gave expression to these thoughts when he said, "I tell youse, I've been a citizen meself, an' Jimmy O'Brien won't never lead me around by de nose like he leads me fadder. I knows a ting or two about politics meself, see!"

Laws wise and otherwise find their way into the statute book of the Junior Republic; but as each law is strictly enforced, it takes but a short time to test the wisdom or folly of a new measure. At first very lenient pauper laws were past. The paupers were fed at the expense of the state, altho in a humiliating manner, at a second table from which the cloth and other accessories had been removed, and portions were served like prison rations. But there were some boys who had but little self-respect, and as long as the food was plentiful, they preferred to idle away their time and be dependent upon the state. Having no income they were practically tax free except the insignificant poll-tax which is levied upon all. It was not long before the industrious citizens and taxpayers began to realize the expense



A RUNAWAY IN SHACKLES.

which idlers incurred to the state. Finally a senator, *whose own parents at home were wholly dependent upon city charity*, submitted a bill to the legislature to the effect that those who would not work should not eat. The lazy poor were thus deprived of support, but those who through illness were unable to work were provided with meal tickets.

An amusing incident happened in connection with the enforcement of this law. There were three restaurants at the time in the Republic, one furnishing meals for fifteen cents, another for twenty-five cents, and a third an elaborate fifty-cent dinner (G. J. R. money\*). When the meal tickets were distributed, they simply said, "Good for one meal," not designating the restaurant. Of course, the fifty-cent restaurant was uniformly patronized, and when the hotel-keeper's bill was rendered to the government, there was hardly money enough to pay, and the state was in sore straits for a time. It is needless to say that this happened but once.

Since the laws of New York State are their models, they may not exceed the state fines for any offense. In one case the legislature past a law that swearing, or the use of any improper language, should be fined \$5. But a prisoner arrested on this charge contested the validity of the law, since the laws of New York State place the fine at \$1, and the law was revised.



BEHIND PRISON BARS.\*

A heavy fine was imposed on cigarette smoking; but nevertheless boys would often steal away beyond the policeman's beat, and indulge this lawless habit. Consequently an amendment was past, which made a citizen liable to arrest and punishment if the *smell* of smoke could be detected on his breath. The penalty is a fine from \$1 to \$3, or from one to three days in the workhouse.

Gambling of any sort receives no quarter from the officials. The first boy caught "shooting craps" was a senator, and even

tho he pleaded guilty, the judge fined him \$25. He refused to pay. He lost not only his state position, but also his rights of citizenship, and was obliged to don the striped suit and break stone at five cents

\* In all references to money in this article the coin of the Republic is the standard of value. These coins are made of tin, and, of course, have only a local value.



an hour. One night as Mr. George was passing down the prison corridor, he spoke to the boy, kindly and earnestly, and advised him to pay up and get out of prison. "No, I won't do it," the boy answered; and then with the ready wit of the street urchin, he added: "I guess I'll take the smallpox and break out." Some days later, as he was breaking stone, he threw down his hammer, threw up his hands in a tragic manner, and exclaimed: "I surrender! March me to me bank account."

When we reflect that these laws against swearing, impurity, gambling, and smoking—vices which are the very life of the criminal classes—with their heavy penalties attached, are of the boys' own making, and are enforced with a rigor which bespeaks a strong public sentiment against this evil, we gain some idea of the success which has attended this effort at self-government.

The laws in no way curtail the liberty of the citizens. Times for retiring at night or rising in the morning, are not matters of law. Early bed hours are in vogue, however, because of the healthy weariness following a day of hard work. Early rising is practised because of the requirements of employers, and because the hotel proprietor objects to having his beds occupied at the expense of an airing. The frequent visits from the board of health make him apprehensive of a fine.

*(To be concluded in December.)*

## SOME FACTS ABOUT MORMONISM.\*

A review of the article, "A Word for the Mormons," by T. W. Curtis.

BY A. T. SCHROEDER, ESQ., SALT LAKE CITY.

I. Congressman Roberts' brother-in-law declares that the Mormon creed is "Unitarian as to the Godhead." This invites an inquiry as to the Mormon conception of God. In the beginning Mormonism was decidedly Trinitarian, but later this view was abandoned and the

\* The June *Arena* publishes an article, entitled "A Word for the Mormons," which the editor referred to as containing "unprejudiced statements of fact," as having been written by one "not a Mormon," but a "liberal thinker in religion." As a matter of fact, however, Theodore W. Curtis, who signed the article [the Congressman Roberts himself is suspected of having written it], is a brother to Dr. Maggie Curtis Shipp Roberts, the latest acquisition to the harem of Congressman Roberts. During the course of the article the author professes belief in the golden-plate myth upon which Mormonism rests. He defends the Book of Mormon, and also says "it looks as if the Mormons were moving in the right direction," to remedy the tendency to irreligion, which Governor Rollins, of New Hampshire, considers so deplorable. Could any one but a Mormon express such an opinion? By the direct method of ingenious suggestion he defends both polygamy and its most conspicuous votary, Congressman Brigham H. Roberts, the man in whom his sister has a fractional interest. Is it any wonder, in view of all this, that some people in Utah should desire to know when Mr. Curtis became a non-Mormon? The article signed by Congressman Roberts' brother-in-law has some statements which need to be corrected, and contains many of those ingenious sentences so familiar to close students of Mormonism, and which, tho not technically false, yet are very well calculated to mislead those not initiated into the mysteries of this new Jesuitism. Since the editor of the *Arena* refused to publish this reply to the article, we make copious extracts from the able and accurate paper prepared by Mr. Schroeder, who reserves copyright privileges.—EDITOR.

Adam-God theory was adopted. The "Brighamite," or Utah branch of the church, now denies the infinitude of its god and says:

The Father has a body of flesh and bone as tangible as man's. (Doctrine and Covenants, Sec. 130:22.)

It is therefore an absolute impossibility for God the Father, or Jesus Christ, to be everywhere personally present. (Key to Theology, 37 Liverpool Ed. '55.)

We have imagined and supposed that God was God from all eternity. I (Joseph Smith) will refute that idea. "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens." (6 Jour. of Disc. 3.)

Gods, angels and men are all one species, one race, one great family. (Key to Theology, 41.)

The Adam-God doctrine is thus proclaimed by Brigham Young:

When our Father Adam came into the Garden of Eden, He came into it with a celestial body and brought Eve, *one of his wives* with him. He helpt to make and organize this world. He is Michael, the Arch-Angel, the ancient of days, about whom holy men have written and spoken; He is our Father and our God, and the only God with whom we have to do. (1 Jour. of Disc. 50.)

All Mormons are supposed to believe that it is their privilege through the church "to learn how to be gods." (6 Jour. of Disc. 4.)

In the "Compendium of the Doctrine of the Gospel," one chapter is devoted to demonstrating by "inspired writing" the existence of a "plurality of gods." Each of these gods has a world of his own, to which he is the only god with whom the inhabitants have to do, even as Adam is the god of this world, and the only one with whom we have to do.

This polygamous Adam-God of flesh and bone, with a body as tangible as man's devoted to the begetting of unlimited godlets, who "organize worlds" in which they in turn become gods over their own vast progeny, begotten by the mammalian method of procreation, which progeny is eternal and ever-increasing; this is the thing which Congressman Roberts' brother-in-law says makes the Mormon creed "Unitarian as to the Godhead." The suggestion that such a primitive anthropomorphic polytheism with its polygamous God is even by suspicion related to the infinitely diffused "purposeful divine imminence" of Unitarianism might provoke mirth, did it not also invite reflection as to the mental or moral state of the author of such announcement.

#### MORMONISM AND THE Grog-SHOP.

Another "unprejudiced statement of facts" made by Congressman Roberts' brother in-law, is that in which it is suggested, if not distinctly stated, that the rum-seller is a Gentile product, unknown in purely Mormon communities.

At Palmyra, N. Y., the father of "Holy Joe, the White Hat Prophet" conducted a "cake and beer shop" as described by his sign-board. (Origin and Prog. of Morm. 12.) Both the proprietor of the "beer shop" and his Prophet Son, were by their neighbors considered

“entirely destitute of moral character and addicted to vicious habits,” and “intemperate.” (Mormonism Unveiled, 261-2.) Martin Harris, one of the witnesses to the divinity of the Book of Mormon, was tried before a church council for having said that the Prophet Joseph was drunk while translating the golden plates. (15 Mil. Star, 12.) When the Mormons were located in Nauvoo, Illinois, the “Prophet Seer and Revelator,” who was also mayor of the city, secured for himself, and without charge, a saloon-keeper’s license. (22 Mil. Star, 439.) The Prophet also said that he had no objection to the building of a brewery in Nauvoo. (20 Mil. Star, 647.)

The first legislature of the State of Deseret, in 1850, provided for a tax on liquors, (Des. News, July 6, 1850.) It was even permitted to supply the Indians with whisky, if the vendor paid a license. These provisions were surely not made necessary by Gentiles, because there were none here. In the Salt Lake City charter of 1851, and those of many other cities, provision was made for the inspection of whisky, brandy, and all other spirituous or fermented liquors. Bancroft, in his history of Utah, speaks of the existence of saloons in 1854. (P. 493.) The *Deseret News* (the official organ of the Mormon Church), between 1850 and 1860, frequently contains advertisements of whisky sellers and news items of opening distilleries, and practically admits that some of the young people are fond of a spree. (For references, see *Kinsman*, June, 1899. See also the article by Governor Murray in the *North American Review* for April, 1882.)

Here is the testimony of the *Salt Lake Tribune* (May 20, 1899), in answer to the *Deseret News*:

Now it is a fact, we believe, that is not disputed, that when the government sent an internal revenue collector here (in 1862) he found thirty-five distilleries in arrears for taxes, all of them Mormon distilleries, . . . and while there were not what are called saloons in Salt Lake City, it was easy enough to go to plenty of places that had the all-seeing eye and “holiness to the Lord” over the lintels of the doors, in which a person could buy an article of “valley tan,” three drinks of which would cause a man to go out and steal a horse in fifteen minutes. Some years ago the *News* made a point of parading how many saloons were kept by Gentiles in the town. At that time there was a Mormon mayor, a sterling, honest man, named Little, and he took occasion before a congregation of his people one night to explain to them that if none but Gentiles drank the liquor in all those saloons, judging of the amount of license which they paid, these Gentiles would have to drink on an average some ten gallons a day a piece. It was not an infrequent sight before Gentiles came here in force, to see men and women come in from the country, buy straight alcohol, and drink it with a little dilution.

Even now, when the boast is repeated that in purely Mormon communities no saloons exist, high churchmen profit by the traffic and some of the lowly still enjoy a spree. Occasionally at a country dance, which is opened and closed by prayer, a jug of whisky, perhaps even from an illicit still, plays an important part in the jollification.

The Brigham Young Trust Company, with its apostolic directors,

is drawing rent from several saloons. The Saltair Beach Company, controlled by apostles, rents bar privileges at Saltair Pavilion, and permits Sunday whisky selling and gambling devices to flourish there, doubtless because these whisky earnings increase the rental value to the pious owners. Zion's Cooperative Mercantile Institution, with its "prophet" president and apostolic directors, and in spite of the all-seeing eye and the words "holiness to the Lord," which adorn the front of its store, has a liquor license in its drug department. This selling of intoxicants as a beverage recently received a pulpit indorsement and incidentally an advertisement, from the "mouthpieces of God" in the Mormon tabernacle. (Official Report, 68 Ann. Conf. p. 11.)

#### MORMONISM AND PROSTITUTION.

In the article signed by Congressman Roberts' brother-in-law the author quotes from Brigham Young with seeming approval to the effect that Utah is, or rather was, without a prostitute. It is doubtless desired to have the inference drawn that, thanks to Mormonism, sexual purity in Utah resembles more nearly the lily-white brand, than any produced in other states. This boast is often made by Mormons, and its true worth should be explained. Those who look through the names by which things are called, for the purpose of understanding the real essence of the thing described, will find it hard to distinguish between some forms of prostitution and its Utah cure.

In the world generally, dissolute women only demand the right to exchange paramours as often as they get tired of an old one, and they do it without the permission of a priest. In Utah Mr. Curtis tells us, "divorce can be obtained by the wife at her request"—and a \$10 bill to the prophet he should have added. These statements concerning divorce relate to church divorcees only, and not to divorcees from legal marriage. It seems from Mr. Curtis' statement that the Mormon woman can trade husbands just as often as she pleases, provided only that she keeps her church standing such as will enable her to secure the necessary divine permission. This probably explains what is meant by that "greater freedom" of which Mormon women boast.

With the man it is substantially the same. When tired of his first wife, he might, if his tithing account was balanced, get divine permission to take an additional one, and it was the duty of his first wife to consent. If she did not consent, she was damned for the hereafter (Jour. of Disc. 266, Doe. and Cov. 132-4), and her husband might, as others have done before, secure divine instructions to deceive her in the matter. ("Why we practice plural marriage," 56. Record in case 51 Cir. Ct. App. 8th Cir., p. 374.)

In some parts of Utah, so numerous have become the cases of young women becoming mothers a few months after marriage that the matter was, at a recent general conference, publicly discussed by



President George Q. Cannon. This example was followed at some of the stake conferences. Is there any other place in the United States where such a condition is so general among young church people as to need public denunciation?

Apostle Taylor, "whose voice is the voice of God" in the tabernacle, repeated the statement of another, with apparent approval, that nine-tenths of the women who walkt the streets of Salt Lake City at night are wanting in virtue. Many of the members of the great Mormon choir, he said, attended choir practise that afterward they might go to assignation houses. Here, as in many other matters, I am compelled to disagree with this holy apostle, because I believe he overstated the case. But after making due allowance for exaggeration, where else among people claiming respectability would such a statement be made upon any warrant of facts? The scores of women who sing in the choir considered the reflection on their chastity so lightly that ever since they continue to sing praises to God as an accompaniment to this apostle's sermons just as before.

At the present time the Brigham Young Trust Company has several houses of prostitution from which it draws rents, which rents are, no doubt, under the law of tithing, honestly divided with the church. According to the official records, the board of directors of this company has a fair sprinkling of tithe-consuming polygamist apostles. Having long profited by the tithing collected from saints, who needed their permission to sanctify the taking of additional wives, they no doubt found it easy to justify themselves in also accepting a portion of the earnings of the hollow-eyed and painted-cheek courtesan.

The above facts, which can be verified by any one in Utah, warrant the conclusion that Utah is at the very best no more free from sexual impurity than any other like population of agricultural people, and that woman's virtue is no higher prized here than elsewhere, except in the lip-service of a blood-atonement sermon, where the denunciation of vice is limited to that which has not first secured tithe-purchased priestly merit.

#### MORMONISM AND BLOOD ATONEMENT.

Those "who care for full and unprejudiced statement of fact" are now invited to consider the following from the article signed by Congressman Roberts' brother-in-law, who "is not a Mormon:"

The oft-repeated charge of a belief in the doctrine of blood atonement has never been substantiated by a single instance in the history of the Church.

I do not contend that all Mormons believe in the doctrine of blood atonement as taught by the leaders, but I do contend that many have believed and acted upon the doctrine, and that to be consistent all must still believe it. In order that I too may have some claim to making "unprejudiced statements of fact," I quote the doctrine of

blood atonement wholly from books published by the Mormon publishing houses, and under the direct supervision of the inspired authorities.

We should also remember that these utterances are accepted by consistent and devout Mormons as the words of the "living oracles of God," those whose voice is the voice of God (Doc. & Cov. 1:38), whose commands must be received by the faithful as the commands of God (1 Jour. of Disc. 161, Apostle H. C. Kimball); those to whom has been given the wisdom of God (2 Jour. of Disc. 357), and whose utterances could not be improved upon by God himself (6 Jour. of Disc. 122); those whose every word is to be received as if from God's own mouth (Doc. & Cov. 21:5, and 68:4), as a revelation. (Oct. Conference, '97.) Christians will be interested in knowing that the words of these infallible priests with all their blood-curdling savagery "are worth more to the latter day saints than all the Bibles," etc. (Apostle M. M. Merrill and "prophet" Wilford Woodruff, at Oct. '97 Conference.)

There are sins that men commit for which they can not receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they would stick to them, and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it a strong doctrine; but it is to save them, not to destroy them. . . .

There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves can not remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine, and throw out a few words about it. You have been taught that doctrine, but you do not understand it. (Brigham Young, 4 Jour. of Disc. 53, 54.)

Then what ought this meek people, who keep the commandments of God, to do unto them? "Nay," says one, "they ought to pray to the Lord to kill them." I want to know if you wish the Lord to come down and do all your dirty work? . . . When a man prays for a thing, he ought to be willing to perform it himself; but if the Latter Day Saints should put to death the covenant breakers (apostates), it would turn the faith of the very meek, just, and pious among them, and it would cause a great deal of whining.

Then there is another old commandment. The Lord God commanded them not to pity the person whom they kill, but to execute the law of God upon persons worthy of death. This should be done by the entire congregation, showing no pity. I have thought there would have to be quite a revolution among the Mormons before such a commandment could be obeyed completely by them. The Moruons have a great deal of sympathy. For instance, if they could get a man before the tribunal administering the law of the land, and succeed in getting a rope around his neck, and having him hung up like a dead dog, it is all right; but if the Church and kingdom of God should step forth and execute the law of God, oh, what a burst of Mormon sympathy it would cause! I wish we were in a situation favorable to our doing that which is justifiable before God, without any contaminating influences of Gentile amalgamation, laws, and traditions, that the people of God might lay the ax to the root of the tree, and every tree that bringeth not forth good fruit might be hewn down.

What, do you believe that people would do right and keep the law of God by actually putting to death the transgressors? Putting to death the transgressors would exhibit the law of God, no matter by whom it was done. That is my opinion. (Pres. J. M. Grant, March 12, 1854.)

But now I say in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking life. . . . Now take a person in this congregation who has knowledge of being saved in the Kingdom of our God and of our Father, and being an exalted one, who knows and understands the principles of eternal life, and sees the beauty and excellence of the eternities before him, compared with the vain, foolish things of the world, and suppose he be overtaken in the gross fault that he has committed a sin, which he knows will deprive him of that exaltation which he desires, and that he can not attain to it without the shedding of his blood; and also knows that by having his blood shed he will atone for that sin and be saved and exalted with the gods; is there a man or woman in this house but who will say, "Shed my blood that I may be saved and exalted with the gods?"

All mankind love themselves; and let these principles be known by an individual and he would be glad to have his blood shed. That would be loving ourselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness, he never intended such thing.

*I could refer you to many instances where men have been righteously slain in order to atone for their sins.* I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection, if their lives had been taken and their blood spilt upon the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up, conquers death, hell, and the grave. I have known a great many men who have left the Church, for whom there is no chance whatever for exaltation; but if their blood had been spilt it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force.

This is loving our neighbor as ourselves. If he needs help, help him; if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilt, that you might gain that salvation which you desire; that is the way to love mankind. (Brigham Young, 6 *Deseret News*, 397, 4 Jour. of Disc. 219-20. See also Apostle Orson Pratt, 1 Jour. of Disc. 61; Apostle Geo. Smith, 1 Jour. of Disc. 97; Apostle Kimball, 7 Jour. of Disc. 20, etc.)

I say that there are men and women whom I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case, and then let a place be selected, and let that committee shed their blood. We have those among us that are full of all manner of abomination, those who need to have their blood shed, for water will not do, "their sins are of too deep a dye." (4 Jour. of Disc. 49, Apostle J. M. Grant.)

Rather than that apostates should flourish here, I will unsheath my bowie knife and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now you nasty apostles clear out, or judgment will be put on the line and righteousness to the plummet. (Voices generally, "Go it, go it.") If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every good work. (1 Jour. of Disc. 83, Brigham Young.)

I was askt this morning how we could obtain redress for our wrongs. I will tell you how it could be done, we could take the same law they have taken, viz.: mobocracy, and if any miserable scoundrels come out



here, cut their throats. (All the people said Amen.) . . . Some who are timid might say, "Oh, our property will be destroyed, and we will be killed." If any man here is a coward, there are fine mountain retreats for those who feel their hearts beating at every little hue and cry of the wicked as tho they would break their ribs. After this year we shall very likely again have a fruitful season. Now, you cowards, if there are any, hunt in these mountains until you find some cavern where no person can find you, and go there and store up grain to last you and your families seven years; then when the mob comes take your wives and your children and creep into your den and remain there until the war is over. *Do not apostatize your lives, for if you do, you are sure to lose them.* (Brigham Young, 2 Jour. of Disc. 311-312.)

These extracts are only a few from many of similar import, and are all from authorized church publications, and under the doctrines of the church should be accepted as the voice of God to the Mormon people. Yet in the article signed by the brother-in-law of Congressman Roberts who "is not a Mormon," and "has lived for years in Utah," where the above sermons were delivered and often republisht, and who makes only "unprejudiced statements of fact" with a courage, evidently inspired, says that the "oft-repeated charges of a belief in the doctrine of blood atonement has never been substantiated by a single instance in the history of the Church."

Bill Hickman's confession to scores of murders, as the destroying angel of Brigham Young, has not entirely past out of history. Long after his reputation as a murderer had spread abroad, he was given public office, and had bestowed upon him the "rewards of Abraham, Isaac, and Jacob," to wit, more wives. The saints only announced Hickman a bad man after he turned state's evidence and secured the indictment of his pal, Brigham Young, as an accessory to the murder of one Gates, I believe. The court records are stolen, tho the saints who have an obliging memory may have forgotten the butcheries of the Danite Porter Rockwell, whose attempt to assassinate Governor Boggs of Missouri for his offense to Mormons, was only a mild beginning in a career of crime, and served as an indorsement such as made him a favorite with "the mouthpieces of God."

The Morrisite war, which resulted in the killing of scores of men, women, and children of an apostate sect, would have been justified under the doctrines above quoted, even without the trouble of nagging this poor ignorant crowd into furnishing a legal excuse for a *part* of the butchery.

Neither is the Mountain Meadow Massacre entirely forgotten, except by "non-Mormons," such as Congressman Roberts' brother-in-law. This butchery of over 200 men, women and children was determined upon by a "high council of the Church," executed by Mormon militia with some Indian help, accomplisht by treachery, and the murderers known to church leaders were rewarded with more wives and prestige, and absolutely protected from prosecution for years and years, while the machinery of government was all in the hands of the church.



Church leaders divided the stealings, church money paid for the defense of John D. Lee and others at the first trial, while at the first session of court under statehood, the Mormon prosecuting attorney dismist all the indictments, that absconding human butchers might return to their old homes. This dismissal was justified by a public petition started among prominent ecclesiastics in Salt Lake City. This, the most barbarous and unpardonable butchery in the entire annals of American crime, can only be justified by the sermons above quoted, and other public declarations of Brigham Young.

In a recent legislative session in the State of Utah, a repeal of the capital punishment law, which provides for the shooting of the convict, was successfully opposed by a prominent churchman, and one of the reasons given was the blood atonement argument.

I believe I have demonstrated to all who want only "unprejudiced statements of fact" that the article reviewed contains some misleading, and some positively false statements. I have taken more than a little pains to reproduce some few evidences of the iniquity of Mormonism, because I know, from my own experience, how loath some people are to believe that such barbarity could, in this century, be taught in the name of religion.

I am now, as when I came to Utah, outside the pale of orthodox Christianity. . . . I started my investigation of Mormonism with every prejudice in its favor, and a vague hope that my study of the subject would furnish me with some new evidence that Christian bigotry had maligned a God-fearing and man-loving people. I was ready, whenever some good Mormon or deceived Gentile denied that the doctrine of blood-atonement had ever been taught in the church, to certify to the correctness of his "unprejudiced statement of fact." If I am not now in the same frame of mind, it is because during some years past I have been spending a few leisure hours in studying the Mormon side of Mormonism, and have found that they justify lying by revelation.

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## THE DOUKHOBORS IN RUSSIA AND CANADA.

BY ERNEST H. CROSBY, NEW YORK CITY.

The treatment accorded for the past century and a half to the Doukhobors, seven thousand of whom have recently arrived in Canada, is another proof of the inhuman character of the government of the Czar. Wherever these people have been, in Russia, in Cyprus, in America, they have impressed every one, including the Russian police, with their fine qualities, their gentleness, integrity, industry, cleanliness, and good feeling, and yet the government of Russia has never ceast to persecute them, because they take their Christianity seriously,

really love their enemies, and shrink from the idea of slaughtering them. The tenets of this sect are very similar to those of the Friends, altho they seem to have thought them out quite independently. They reject all outward ceremonies. They have no fixed place of worship, believing that all places are sacred, but meet in each other's houses to sing and pray. The following is a specimen of the prayers recited at these meetings:

How shouldest Thou be loved, O God? For Thou art my life, Thou art my salvation, glory, and praise; for Thou art my wealth, my eternal treasure; for Thou art my hope and my trust; for Thou art my joy, my eternal peace. Is it better for me to love emptiness, or the unknown, or that which is perverse, perishable, or untrue more than Thee, my true life? Thou art my life, my salvation; and, therefore, in Thee alone do I place all my hope, my faith, my desire. To Thee, Lord, will I call with all my heart, all my soul, all my thoughts; deep into Thee shall I penetrate; to Thee alone shall I pour forth my soul; I shall wholly be in Thee, and Thou in me. I shall see and know in Thee, the true and only Lord God, Jesus Christ, whom Thou hast sent. In Thy light shall we see light, by the grace of Thy Holy Spirit.

The name "Doukhobors," or "Spirit-Wrestlers," was first applied to them by their persecutors as long ago as 1785; but the only name which they accept is that of Christians. The quality upon which they insist the most is love, and they show their mutual love and confidence in their social and economic way of life, holding all things in common, each village or group having one treasury, one granary, and one flock or herd, and each member taking what he needs from the common store. They are very hospitable to travelers, putting all that they have at their disposal, and declining to receive any reward.

It is their refusal to serve in the army which has caused most of their suffering. Early in the century many of them perished from persecution, and since then their history has been one long record of corporal punishment, imprisonment, and exile. They were first removed by the government to the province of Tauridi, and from there they were exiled in the forties to Transcaucasia. Their troubles increased in 1887, when universal military service was introduced for the first time in this province. This was a move which put to the test the strength of their principles. Some yielded and served their time; others refused, and were put into the penal battalions. At last, in 1895, the great majority of them determined to decline absolutely to offend their consciences, and, coming together in a great mass-meeting, they burned the arms which were their private property. Then began a duel between these inoffensive peasants and the whole power of the empire. Twelve of them who were already in the army, and now refused to serve longer, were condemned to join the Ekaterinograd penal battalion. In March, 1896, we are told that they were "so wasted in body that one can hardly recognize them." And this is scarcely to be wondered at when we read of the treatment which they received. On one occasion these men "were laid down, and on each

side of them were planted drunken men, who began to flay them like ferocious wild beasts" "with thorny rods, five or six in one bundle." Each received thirty strokes. An eye-witness writes: "The blood spatted in all directions; the prickles entered into the flesh, and when they were pulled out, bits of flesh fell down." Remember that these victims were guilty of nothing but following their enlightened consciences. Three of the twelve gave way, after submitting to such tortures, and since then they have been overcome with shame and remorse for their weakness. They were still, at last accounts, in the penal battalion. The nine others were sent to Siberia, and several of them have died.

But this is only one example of a consistent system of persecution. The animus of the authorities was shown when the Doukhobors assembled, as we have said, in June, 1895, to burn their arms.

Under the false claim that this was a rebellion, and without endeavoring to ascertain the facts, altho it was well known that these people altogether disapproved of the use of force, and never had recourse to it, the Cossacks were called out against them. While they were being driven away to the village of Bogdanovka to appear before the governor of Tiflis, they sang the following psalm:

For the sake of Thee, O Lord, I loved the narrow gate;  
 I left the material life; I left father and mother;  
 I left brother and sister; I left my whole race and tribe;  
 I bear hardness and persecution; I bear scorn and slander;  
 I am hungry and thirsty; I am walking naked;  
 For the sake of Thee, O Lord.

The Cossacks who accompanied them tried to drown their voices with obscene songs, and when eventually they were quartered upon them, treated them with the greatest harshness. The following account of the way in which the Cossacks behaved to the women is given by a middle-aged woman who was herself one of the victims, and it is attested by excellent authority:

Four of us—women—were going from Spaski to Bogdanovka. On the road we were overtaken by a hundred Cossacks, who brought us into Bogdanovka. They there placed us in a coach-house, and then led us out



RUSSIAN DOUKHOBORS IN CANADA.

one by one into the yard. Then they stript us in the yard, throwing our skirts over our shoulders, and flogged our bare bodies. In the yard stood some Cossacks, and many other people. There were only a few of our own people. They flogged us so you could not count the strokes. Two of them held us, and four flogged. Three of us stood through it, but one they dragged about so that she could not stand.

That these floggings are not mere matters of form may be judged from the fact that one man, Vassia Kolesnikoff, was flogged until his boots were full of blood!

Another Doukhor, Nicholas Posniakoff, who was flogged, sang the following prayer three times while the Cossacks were inflicting the punishment upon him:

Lord, my Savior, Thou art my light! whom shall I fear? The Lord Himself watches over my life; of whom shall I be afraid? Tho they bring my flesh to harm, my enemies shall be put to shame. Let mine enemies rise up against me, yet will I not fear this; tho a host should rise up against me, my trust is in the Lord. My father and my mother deserted me in my infancy. My Savior took me up and gave me life and prosperity. Place me, O Lord, in the way of truth by Thy holy law. Let not mine enemy trouble me! I trust in the life to come, but do not leave me in this life, O Lord, to the hands of the ungodly. Cover me, O Lord, with Thy right arm from all lying slanderers. Let my head now be lifted up against all terrible enemies. I offer with my heart a sacrifice. I call upon Thee, O Lord, in the psalms of those that serve Thee. With my heart and soul I cling to Thee; let me in truth not be confounded, for my trust is in God! To our God be glory!

The position of the Doukhobors had at last become intolerable. They had the choice between yielding to the iniquitous demands of the government or of being exterminated. At this juncture some kindhearted Russians interceded in their behalf and obtained from the czar the immense boon of being permitted to emigrate at their own expense. The permission came none too soon. Out of one company of four thousand of them who had been driven from their homes, eight hundred had died in two years and a half. The interest of a group of English and Russian admirers of Count Tolstoy at Purleigh in England was aroused, and the successful initiation of the enterprise of emigration and colonization is largely due to them. Captain St. John, formerly an officer in the British army, who gave up his commission because he concluded that it was wrong to kill even in uniform, went to Russia with funds and set the movement on foot. He has written a most interesting account of his experience, only part of which has as yet been published. He was charmed by the unaffected piety of the persecuted peasants. It was not long before the police were on his track, and finally he was expelled from the empire, an officer being sent to accompany him to the port of Batoum. Visiting Cyprus on his way home, he selected that island as the site of the first colony, and a ship-load arrived there last summer. The



climate proved to be unsuited to the immigrants. The heat was excessive for people accustomed to the cold of the Caucasus, and there was much illness among them. These colonists are still in Cyprus, but it has been determined to send them on to Canada as soon as transportation can be arranged. Meanwhile Aylmer Maude, an English member of the Purleigh group, who had lived long at Moscow as a merchant, went to Canada to see what could be done to place the Doukhobors on public land in the dominion. His errand was skilfully managed and proved completely successful. He secured the promise of 160 acres of excellent land in Manitoba for each family, and an allowance of one dollar per head for each individual. Temporary



DOUKHOBORS AT HOME IN ASSINIBOIA, CANADA.

This colony is situated on the White Sand River, 300 miles N. W. from Winnipeg.

shelter was offered gratis in the emigrant buildings established at various points by the government, and no oath of allegiance was exacted. We talk of the United States as a free country, but in several respects Canada showed herself freer for these immigrants than we could have done. In pursuance of this arrangement three ship-loads of immigrants have now arrived in Canada. The vessels were especially chartered and sailed direct from Batoum on the Black Sea to Halifax. The second party were in charge of Count Serge Tolstoy, the son of the distinguished author and reformer. All the reports of these people which have reached us from Canada are most flattering. They are "sturdy, strongly-built people," we are told, "many of the men



DOUKHOBOR WOMEN PLOWING IN CANADA.

The Doukhobors being very poor and unable to buy horses or oxen for all their plows, and many men being obliged to leave home to earn money, the women draw the plows as the easiest and quickest way to break up the soil.

measuring nearer seven than six feet in height." They are strict vegetarians, and their appearance is a sufficient vindication of the merits of that diet. They are also scrupulously clean, and this fact has imprest all observers. Clad in sheep-skins, like the conventional Russian peasant, the women wearing trimmings of bright cloth on their jackets, they presented a striking appearance on the quay at Halifax. Not one unfavorable comment upon their looks has come to my notice. And these Doukhobors in Canada are no exceptions. Those in Cyprus are of the same stamp. A lady in Cyprus writes:

I hear from various acquaintances in the island the highest opinions of these people, and I must say that no peasantry ever produced the same impression upon me as they have done. The fine dignity of their bearing and expression, the clear, kindly acuteness of their eyes, the steadiness of their questioning look, the marvelous activity of their work—all are deeply striking. . . . On every face was a brightness and cheerfulness that amazed me when I considered their story and circumstances.

A Russian sympathizer gives an account of the sailing from Batoum of these Cyprus Doukhobors, and his opinion of them coincides with that of the lady in Cyprus. He says:

From the deck handkerchiefs and caps were waved, and from the coast only four people replied—two Doukhoborts, the English consul, and myself. For a long time I could see Potapoff's dear, gentle, earnest face. It was a solemn moment; from the steamer one could hear the singing of psalms. I was moved as I had rarely been before; tears were choking me. Dear, gentle people! What will become of them? Why are they persecuted? How deeply insulting is all that has been and is still being done to them—insulting to all humanity!

Seven thousand Doukhobors are now in the northwest of Canada; the Cyprus band are to follow them, and there still remain at least one ship-load and perhaps more in Russia who desire to emigrate. The transportation of so many people has already cost a great deal of money. The Doukhobors were always thrifty and well-to-do, but the ill treatment

which they have received in recent years has exhausted most of their savings. The Friends in England have contributed nobly to their relief; in America, unfortunately, comparatively little has been done. Money is still urgently needed, not only to pay for the steamers and railway charges, but to provide horses, plows, and implements for the summer's work and houses for the settlers. The summer is short in that latitude, and the winter is excessively severe, and no time is to be lost in preparing for it. The difficulties besetting the path of strangers in such a land, who come all unprovided with the first necessities, can hardly be exaggerated.\*

It is to be hoped that the influence of these people may make itself felt throughout the continent. Their simple acceptance of the Sermon on the Mount, while most of us trim it down until it has lost all meaning, is like a breath of fresh spiritual air from across the sea. It would be sad indeed if they should lose their strong beliefs and be lost in the population of British America. May their salt not lose its savor, and may their light illumine the whole land. In a world occupied with war and bloodshed, there is no lesson so necessary as the oft-repeated, oft-forgotten one, to love our enemies and to do good even to them who hate us and despitefully use us.



INTERIOR OF A DOUKHOBOR CABIN IN ASSINIBOIA.

\* Contributions may be sent to the Managing Editor of the REVIEW or to the Commissioner of Immigration at Winnipeg. All moneys so sent will be acknowledged and will be used most advantageously for the benefit of the settlers.

## THE PERMANENT AND PREEMINENT MISSIONARY MOTIVE.\*

BY REV. RICHARD S. STORRS, D.D., BROOKLYN, N. Y.

The permanence of the motive in missionary work suggests a catholic and comprehensive, even a cosmopolitan view. It does not concern one denomination, but those in every Christian communion who are trying to further the cause and kingdom of our Lord on the earth. It refers not to the foreign fields alone, but to every field in which Christian service is sought to be rendered, from the obscurest slum in one of our cities to the ragged edges of the circumference of the world of mankind. The permanent motive in missionary or Christian work: that is what we are to look for.

Of course, we are familiar with the temporary, local, occasional motives which meet us often, the motive force which comes from special interest in a particular missionary, or in a particular field with which we are acquainted. It is the enthusiasm of a great assembly, or a stirring appeal which seizes us for the time, and carries us as on wings sometimes to a fresh and large conclusion. Sometimes the signal successes in a missionary field stimulate expectation and purpose; sometimes the great disasters enlist our sympathies more ardently for some particular work. No one of these motives ought to be disregarded or undervalued. The effects are no doubt temporary and sporadic, but they have their place and their power in the great work of the evangelization of the world.

But we are to look for that motive which is more permanent, which is preeminent, which underlies and is behind these temporary and occasional motives, which is like the great movement of the silent, slow swinging tide in comparison with the waves that rise and flash and break upon the beach. I do not believe that any single sentiment is enough to constitute such a missionary motive for all time, or that any single fact intensely considered by us, would give us the enthusiasm that will carry us on through adversity and prosperity in continuous and incessant activity in the service of the Master. As there are differing and yet combining affluences to form the powerful current, as there are varying colored rays of the spectrum to combine in the illuminating white light, so there must be different elements in this permanent and preeminent missionary motive.

First, then, we all recognize this as essential to the missionary motive: *a clear and profound recognition of the evilness and misery of the actual condition of mankind.* Every one who has traveled or resided abroad and has returned to testify with an unprejudiced mind to that which he has observed,

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\* Closing address at the International Congregational Council, Boston, Sept. 28, 1899. Condensed from a report by a special stenographer.



tells us this. A supreme difficulty is in the want of the recognition of God and of the great immortality. In the Ethnic religions, amid many things of truth and beauty, we find nowhere the discovery of one personal God, eternal in authority, immaculate in character, creating man in his own image, and opening before him the ageless immensities beyond the grave. In the absence of such recognition of God, and such recognition of the immortality, man is left to grope where he can not fly, to clutch the earth where he misses heaven. So it is that industrially, politically, commercially, socially, intellectually, he remains on the low level, until some exterior power reaches him and ennobles him. Crime such as is unknown in Christian communities is familiar and tolerated in the non-Christian world. We need not fix our thought on the more devilish crimes which still exist in parts of the earth,—cannibalism, infanticide, human sacrifices, self-torture, and slavery that would destroy body and soul together in its own hell. Commoner vices tell us the story sufficiently,—drunkenness, licentiousness, the gambling passion, the opium habit, the fierce self-will that rushes to its end regardless of anything sacred in order to attain its pleasure.

How familiar are all these to the mind and in the life of the world at large, and there is no power within the circle not reached by Christian influence to relieve the gloom, to elevate those who are oppressed by these slave burdens. Property asserts its right to oppress and enjoy; poverty accepts its function, however unwillingly, of suffering in silence; the degradation of women strikes a vicious stab at the heart and conscience of immense communities, and the oppression of childhood blights life at its germ and, with the prospect of nothing better to come, suicide becomes a common refuge from the unbearable misery. These are they to whom we are to bring blessings from the most high. Certainly every heart in which there is a spark of Christian sympathy must feel the power of this motive pressing to the utmost and instant exertion of every force to relieve the suffering, to enlighten the darkness, and to lift the oppressed. The Christian temper caught from Him who came to lift the downtrodden, to pour light upon the darkened eye, to unstop the deaf ear, to minister to the lame and the leprous, to the sorrowful and the sinning, every spark of sympathy with Him must inspire us to labor in His service for these for whom He especially came. If we do not, then we are terrifically untrue to the teaching and example of our Master.

In this universe of ours destiny clings closely to character; it has never anything mechanical or arbitrary in it, but follows the spirit which enters into it. No one need exaggerate, every one should recognize, the weakness and wretchedness, the exposure and the peril of human society. But with this we must associate the recognition of the recoverableness to truth, to virtue and God, of persons and

of peoples, who are now involved in all these calamities and pains, to whom now unrest and apprehension is as natural as speech or sight.

The pessimist says, "It is all nonsense, you can not possibly take these ragged and soiled remnants of humanity and weave them into purple garments for the Master. It is as impossible to make the unchaste chaste, to make the mean noble, as it is to make crystal lenses out of mud, or the delicate, elastic watch spring out of the iron slag." That is the world's view, and it is a hateful view. Our answer is that the thing can be done, and has been done, in such multitudes of instances that there is no use whatever in arguing against the fact. Christ came from the heavens to the earth on an errand. He knew what was in man, and He did not come from the celestial seat on an errand known beforehand to be futile; He came because He knew the central, divine element in human nature, to which he could appeal, and by which He could lift men toward the things transcendent. Hundreds, yea even thousands of times in our own community, we have seen the woman intemperate, in harlotry, in despair, lifted to renewed womanhood, as the pearl oyster is brought up with its precious contents from the slimy ooze; we have seen the man whose lips had been charged with the foulest blasphemy become the preacher of the Gospel of light and love, and hope and peace to others, his former comrades, and the feet that were swift to do evil have become beautiful on the mountains as publishing salvation. We have seen these things in individuals and in communities, in the roughest frontier mining camp, where every door opened on a saloon, or a brothel, or a gambling table, and where by the power coming from on high, it has been transformed into a peaceful Christian village, with the home, with the school, with the church, with the asylum, with the holy song, where the former customary music was the crack of revolvers. We have seen the same thing on a larger scale in the Islands of the Sea, scenes of savage massacre and cannibal riot and ferocity, where the church has been planted, and Christian fellowships have been established and maintained. We have seen these things, and why argue against facts?

Arguing against fact, as men ultimately find out, is like trying to stop with articulate breath the march of the stately battleship, as she sweeps upward to her anchorage. An argument may meet the contrary argument; no argument can overwhelm a fact, and these facts in experience are as sure, as difficult of belief perhaps, but as compulsive of belief, as are the scientific demonstrations of the liquid air, of the wireless telegraphy. We do not question the reality of what we see, and we know that these effects have been produced, on the smaller scale and on the larger.

I suppose that every one who has ever stood on the heights above Naples, at the Church of St. Gennero, on the way to St. Elmo, has

noticed that all the sound coming up from that gay, populous, brilliant, fascinating city, as it reacht the upper air, met and mingled on the minor key. There were the voices of traffic, and the voices of command, and the voices of affection, and the voices of rebuke, and the shouts of sailors, and the cries of the itinerant venders in the street, and the chatter and the laugh of childhood, but they all came up into this indistinguishable moan in the air. That is the voice of the world in the upper air, where there are spirits to hear it. That is the cry of the world for help. And here is the answer to that cry; a song of triumph and glorious expectation, taking the place of the moan in the village, in the city, in the great community, men and women out of whom multitudes of devils have been cast sitting clothed and in their right minds at the feet of Jesus.

You can not tell me that it is impossible to produce these effects, for mine own eyes have seen them, mine own hands have toucht them. I know their reality, and that every human soul which has not committed the final sin and past the judgment is recoverable to God if the right remedy be definitely applied; and I know that every people, however weak, however sinful, however wanting in hope and expectation, has within it the possibility and above it the promise of the millennium. God's power is adequate to all that. We want to associate that idea of the recoverableness of persons and of people to the highest ideal and to God himself, in order to combine with that the idea of man's present misery and hopelessness in his condition, to constitute the true and powerful missionary motive, and then we want to recognize the fact that the Gospel of Christ is the one force which being used, secures this result in these unpromising conditions.

The Gospel is able to reconstitute society by reconstituting the character of individuals. Through its effect on persons it opens the way for vast national advances. It teaches not merely the higher themes, but all the themes that are associated with those and immediately pertinent to the interest of mankind. It teaches frugality and industry and honesty, by express command and by the divine example of Him who brought it to us. It turns men out of the trails of blood and plunder into the path of honest toil. It is a Gospel "for every creature," that is, for every created thing, and gardens bloom in a lovelier beauty under its influence and harvest festivals are only its natural and beautiful fruit and trophy. It exalts womanhood, and by the honor it puts on womanhood, and by the honor it puts on childhood, it inaugurates the new family life in the world. It honors, as no other religion does, or ever did, the essential worth of the immortal spirit in man, and it forces him, pushes him, crowds him, into thoughtfulness and educational discipline, when it will not allow him to be manipulated into paradise by any priestly hand, but comes to him in a book and sets him to work to investigate its contents, to inquire con-

cerning it, to look out widely around it and to inform himself by careful thought of what it is and what it means. There is the basis of all the educational institutions and influences that are worthy in the world. Christianity brings them. It generates by degrees a new social science. It unites communities on which it has operated in new relationship to each other. International alliances become possible, become vital. International law becomes a reality and a power, beneficence is stimulated, and law becomes ethical.

Christianity is a force divine and unwasting. That is peculiar to it. It is like gravitation, which is not broken in its tremendous muscle when a new house is built upon it, and would not be, if a new world were thrust out into space. It is like the light, unwasting, the same to-day as when it flamed upon the banks and walks of the early Eden. It is a power unwasting, which no man can break, and which no inimical force can finally possibly withstand. And what it has done in the past it will do in the future, give it opportunity. What it has done in the past is not the dream of reverie, it is not the imagination of the devout; it is part of the solidest and grandest history of the world. We are witnesses to it. Our ancestors, not many centuries ago, were mere rapacious savages, robbers on the forest, pirates on the sea, and it was Christianity brought to them that lifted them into gladness, serenity, great purpose, great expectation and hope, and the new civilization in which we rejoice was founded on that New Testament the folios of which, I believe, are still preserved in Corpus Christi College in Cambridge and in the Bodleian Library in Oxford. Here is the basis of what has been grandest, most illustrious, and most prophetic in the recent history of mankind. Give the Gospel freedom, and it will everywhere show the power. Among the children and youth, to whom it goes, among the mature and the strong, wheresoever it goes, it grapples conscience, it stimulates the heart. That one sentence, "The blood of Jesus Christ cleanseth from all sin," is the profoundest truth, is the most persuasive and commanding appeal ever addressd by an inspired apostle to the children of mankind, and wherever that is had sin is lost in penitence, and hope is lost in triumphant vision, and the glory of the world disappears before the glory immutable of the Son of God.

Then we are to remember certainly, never is it to be forgotten, that the great imperishable motive surpassing and dominating every other in missionary effort, is *adoring love toward Christ*, central in the Scripture, glorified in history. No student of history, no observer of human experience, can fail to see that there is the sovereign passion possible to human nature, beside which the passion of love for a friend, for a country, for a business, for studies, may be auxiliary, but must be subordinate. There is the passion which has done the grandest things the world has ever known. There is the passion, the



vision of which interprets to us the grandest, sublimest pages of history. We have all felt it, if we are Christian, in our measure, when we have been moved to a great effort for Him whom we love, most keenly perhaps, when we have been in keenest sorrow, when the earth was as iron under our feet, and the heavens as brass above our head, and we were all alone, yet not alone, for there stood beside us one in the form of the Son of Man, making luminous the dark. We have felt this love toward Christ, and when we have felt it we have known that no power could surpass or approach it in the intensity of its moving force to every enterprise, great, difficult, however it might be, by which He would be honored.

Love has been the power in all the church. Judgment may be generous ; love is lavish. Judgment may be steadfast in its conclusions ; love is heroic in its affirmation. It was love that garnisht the house and poured out the spikenard and spiced the sepulchre. It was love that faced the flame, fronting the dungeon and not shrinking, fronting the sword and not blanching. You can not conquer that power, indestructible, full of Divine energy. It lives on and works triumphantly in the hardest times, and for the accomplishment of the most difficult, not to say impossible effects. It is the secret of life in the most saintly and heroic workers, whose life has made history sublime. And therefore it is that God frames all the New Testament with reference to inspiring, confirming, subliming that passion of love in us, for where that is there is adoring service, there is utter liberty and consecration, and there is a power that nothing can arrest. Love is contagious. It flies from one spirit to another, and can not be arrested. And where this love unites with the other elements which I have specified in the Christian conscience, there is the motive, permanent, preeminent, governing, dominating, and irresistible, for missionary effort in the vilest slums, on the remotest frontier, in the lonely island of the ocean, on the furthest and darkest continent of the world.

Wherever this is there will be recognized *the providence of God, cooperating with human endeavor*. This is another mighty element in this missionary motive. How wonderful it is. Look at the progress of the last ninety years, since missionary work began in this country. The changes, except as they are matters of public record and of universal personal observation, would be simply unthinkable; vast new machineries of travel and of commerce, vast additions to the wealth of civilized lands, the ever increasing prosperity and power of nations in which the Gospel is honored, the equally ever reducing power and lessening fame of nations, ancient and famous, in which the Gospel is refused free movement and a home among the people, the continually closer approaches of civilized Protestant nations to each other, as Great Britain and America.

All these things are going forward with the opening of regions and realms formerly inaccessible to Christianity, so that now that Christianity which seemed buried in the Catacombs, which seemed burned up in the martyr fires, has the freedom of the world and may everywhere be preached in its purity and its power. Here are the plans of God going forward, and we ought to feel in ourselves that in every hardest work we do we are only keeping step with the march of omnipotence.

While I see many things to make us solicitous, I see nothing to make us timid concerning these mighty, advancing plans of God. There is one who sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers, and His plans go forth, soundless, silent, except as they come into operation; but they never are broken, they never are drawn back, and the world has to learn more and more clearly every century, that the banners of God are those that never go down in any struggle, and that whoever walks and works with God is sure of the triumph.

#### JAN HUS: THE PREACHER OF PRAGUE.—IV.

REV. GEORGE H. GIDDINS, M.A., LONDON, ENGLAND.

Amid the fading frescoes of history there are one or two in each century, that, grace to more startling conditions, are destined to a longer endurance; the colors that were dashed upon the surface were more indelible than the rest, and upon such the hand of time has written large, in clear, conspicuous characters, *Esto perpetua!* Such was the day of seals and signatures at Rummymede; such the drama of the diet of Worms; such the tragic details of the French revolution; such the council of Constance. To find a parallel to this imposing scene, the calm, dignified, serene, and patient Hus, standing in the midst of furious priests and time-serving princes; the air filled with hoarse voices loudly clamoring for blood, one must travel back over the tides of fifteen centuries to that pretorium at Jerusalem, where the pale Christ, mute before His judges, stands calm and statuesque amid the storm, while priests and Pharisees, sarcastic scribes and skeptical Sadducees revile with curses, and the foul-lipped rabble, with horrid imprecations, scream the crucifixion cry.

During the early stages of that journey, fraught with such mighty issues, the future seemed flushed with very much of hope. Altho traveling without the slightest attempt at concealment, Hus past through Pernaú, Salzbach, Biberach, Nürnberg, and other German towns, not only free from molestation, but with certain indications of friendly interest.

Upon his arrival his two friends repaired to the papal palace and informed his Holiness of the fact, receiving in reply the most solemn assurances that no evil should befall him, and a week later intimation of the withdrawal of the interdict and the suspension of the excommunication was conveyed to him. A fortnight later the safe-conduct arrived from Spires. Thus far all looked fair and boded well. But already the first act in this tragedy of infamy was preparing. This quiet opening of events, while interpreted with such light-heartedness by his friends, was otherwise regarded by the magister himself, for with a very clear premonition he appears to have anticipated what was hastening on, as is indicated in a letter written at this juncture, wherein he says: "It is for having condemned the avarice and the mode of life of the priests that I suffer this persecution, which will soon be extinguished with my life."



HUS PROFILE ROCK AT PRACHATIC.

While the passport of Sigismund was thus promising all protection, and the specious representations of Pope John were inviting him to lull his soul into a sense of calm security, the bishop of Litomyšl and Michael de Causis, together with his renegade friends Stanislas of Znaym and Stephen of Palecz, were hastening to Constance, determined on his ruin. Stanislas died suddenly upon the way, but his place was filled by the old indulgence vendor, Wenceslas Tiem. These were soon busy placarding the city with their mendacious charges, and in daily conference with the cardinals, weaving around their victim such a web as should not easily be broken. At length, on the 28th of November, Hus and his friend, Lord John of Chlum, were quietly dining; the burgomaster of the city, accompanied by the bishops of Augsburg and Trent, suddenly appeared, desiring to speak to Hus in the name of the cardinals and pope, and to inform him that they were ready to hear him, as he desired. Lord John protested, declaring that Hus should only appear on the arrival of the king. Protest, however, was in vain; the house had been surrounded by soldiery, and the door was kept by a strong party of armed men. After solemnly blessing the good widow, who had succored him, and who had fallen upon her knees before him, and in tears, he rode off with the bishops and the burgomaster to the palace of the pope. Arrived there he was confronted by the pontiff and his cardinals, and, after a brief inquiry, the provost of the court informed him that he was a prisoner. That night he was conveyed to the precentor's house, and, a week later, transferred to the dungeon of the Dominicans, on the shores of the Con-

stance Lake. During his stay at the pontifical palace, while awaiting the result of the cardinal's deliberation, the subtle theologian, the crafty Franciscan Didacus presented himself, and declaring that he was only a simple monk, had drawn from Hus his views upon the hypostatic union of the divine and human natures of Christ, with a view of employing these at the forthcoming trial, and, as the prisoner was being conveyed away in the provost's custody, Michael and Paleez pressing upon him with demoniac joy, exclaimed, "Ha! ha! we've got him now; he won't go out from us until he pays the last farthing!"

While Hus was lying sick and well-nigh at the point of death in his noisome cell, hard by a putrescent sewer flowing into the Rhine, the patriarch of Constantinople, bishop of Lübeck and bishop of Castell, were appointed commissioners to inquire into the charges against him. Hearing of this shameful violation of the emperor's safe-conduct by the sovereign pontiff, many of the people were indignant and roused to fervent protests against so great a sacrilege, for the simple, popular heart is always truer and tenderer than the heart of the cleric when it has been hardened into adamant by narrow theological petrification. All was thus preparing for the fuller development of the gruesome tragedy, and at midnight on Christmas Day, while snow was lying on hillside and valley, and winds were sweeping through the forests of pine, by the light of a thousand gleaming torches, and attended by a mighty retinue of knights and nobles, King Sigismund and his wife, Queen Barbara of Cilly, rode through the gates of Constance, and before the dawn, in picturesque procession, the monarch proceeded to the cathedral, gorgeous with banners and ablaze with waxen tapers and golden lamps, and in presence of the pope, arrayed in the vestments of a deacon, ministered at the altar, and received from the pontiff the consecrated sword.

Not only did the people revolt against the pope's violation of the royal safe-conduct, but the Polish, Bohemian, and Moravian nobles protested to the king in most distinct and unequivocal terms, and so it came to pass that the first business Sigismund was called upon to front in that august assembly was an extremely disagreeable one. Again and again he rose to leave the hall, and finally quitted it altogether; but, upon the plausible representations of the cardinals, he was induced to return, successfully, however, in the end obtaining permission for Hus to have a public hearing in full court.

The illness of the prisoner increasing in the foul dungeon in which he was incarcerated, he was removed at length to another apartment adjoining the refectory of the monastery. Here, however, alone and without the aid of a procurator, altho on several occasions he had petitioned for one, and unable to obtain any communication whatever from without, he daily received long visits from representatives of the council, always including his most inveterate enemy, Paleez. They



plied him with questions as to the theses of Wiclif, and maimed and mutilated excerpts from his own treatise, "*De Ecclesiâ.*" Tidings also reached Constance that Jakaubek, of Stribro, was teaching at Prague the doctrine he had learnt from Hus, that the laity, as well as the clergy, were entitled to receive the Sacrament of the Eucharist in both kinds. To this Hus was also compelled to reply, which he did in Latin, with arguments based upon the sacred Scriptures.

While thus the sport of his inveterate enemies, his meekness won the love and the esteem of the stern jailers to whom he was committed, and, amid the rancor of his foes, he solaced his confinement with writing little tracts upon the Ten Commandments, "The Three Enemies of Man," "Marriage," and "Sunday Morning Worship" in answer to the questions of his guards.

How vivid a contrast is this between the fervent preacher of Bethlehem and the quiet teacher in the dungeon of Constance! In the pulpit his speech reminds you of the swift avalanches of his native mountains or the lava torrent on the volcano's slope; in the prison he tells tenderly



KOZIHRADEK, HIDING PLACE OF HUSITES, NEAR TABOR.

the stories of Gethsemane and Golgotha to stern janitors, and by the recital wins their hearts. Surrounded by his wild, infuriated foes, we seem to hear again the ancient cry, "Christianos ad Leonem!" Looking on him in the calm majesty of his grand magnanimous spirit, we think of the Christ arraigned before Caiaphas and answering "not a word." By the contrivance of his unflinching friend, Lord John of Chlum, he was at length enabled to communicate with his adherents in Prague, and to them he writes: "I conjure you from the prison where I am now writing to pray to God for me. Pray that He may be my aid, for in Him and in your prayers is all my hope."

The keys of Hus's prison past at length from the warders of the pope to those of the king, for John, foreseeing an inquiry into his

own misdeeds, fled from the council in disguise. Soon after the prisoner was removed to Gottlieben, an episcopal stronghold of the bishop of Constance, at a point where the Rhine enters the Untersee. Here, in an upper room, and heavily bound in chains, with scanty clothing and with scantier food, his health again broke down. Great was the joy, however, of the poor stricken heart, as one day he looked through his tears upon the face of his beloved friend Christian, of Praehatic, who, hearing of the magister's imprisonment, had braved the dangers of the journey, and come hither from Prague to cheer and solace him. After imminent perils and arrest, he was permitted to return. Not so, however, the chivalrous Jerome, who, essaying a like generous deed, was seized and bound in chains, and ultimately followed his friend and master to the burning.

The day of formal trial was now, however, drawing near; but ere that should dawn the appetite for blood was to be whetted by the decree of the council, at the instigation of Cardinal d'Ailly, that not only should the books of Wielif be burned wherever found, but that the ashes of their author should be dragged from their quiet resting-place at Lutterworth and committed to the flames. This done, it needed no very clear vision to see whereunto the approaching trial should lead.

One other scene remained to be enacted before the curtain should rise upon the culminating act, and this was the one redeeming feature in the council. Pope John XXIII. had, by the enormity of his crimes, wearied even the guilty patience of his corrupt *entourage*. Seventy distinct offenses were formulated against him, and, to escape his vassals, who had become his judges, he took to flight. Arrived at the castle of Ratolful, he was arrested by three prelates despatched thither by the council, and conveyed a prisoner to Gottlieben. No more significant a sight did the quiet stars look down upon that night than on these two men confined in this same castle on the Rhine; the one a pontiff, the other a preacher; the one shivering in all the consciousness of guilt, a craven and a traitor, an enemy to man, a renegade to God; the other, like another Paul, waiting for the hour of departure, calm in the rectitude of a brave and blameless life. The formal deposition of John XXIII. was pronounced by the assembly May 29, 1415. A week later, in the refectory of the Minorites, the trial of Hus began. It is hardly necessary to add that this deposition of an "infallible" pope added new force to the reformer's position, and strengthened his resolve to fight the unequal fight right onward to the death.

The proceedings opened with the reading by the clerk of the formal evidence collected against Hus, but a curious onlooker was startled by seeing among the papers strewn upon the table, the sentence of condemnation already prepared before the trial had com-

menced. Communicating what he had seen to Mladenovitz, the youthful secretary of Lord John of Chlum, they proceeded at once to the king, who, hearing with unfeigned indignation of so dastardly a proceeding, sent two princes, the count palatine, Louis of Heidelberg, and Frederic, burgrave of Nürnberg, demanding in his name, a fair and patient hearing of the prisoner, and abstention from any decision until the hearing and defense had been completed. We must not omit to mention that the day's proceedings were opened with the reading of some verses of the fiftieth Psalm.

The so-called "hearing" of Hus extended over three days and was perhaps the most disgraceful mockery of a trial of which history has left any record; none has ever been disgraced by such coarse invective, malignant passion, vulgar abuse, as this assembly of cardinals, bishops,



GOTTLIEBEN CASTLE, WHERE HUS WAS IMPRISONED.

learned doctors, and other "ensamples to the flock." The principal accusers and "lying witnesses" were the cardinal of Cambrai, Pierre d'Ailly, "*l'aigle de France*" and "Hammer of Heretics," Cardinal Zabarella, the bishop of Salisbury, Albert Warentrape, and Dr. Naz. The count palatine and the burgrave brought down copies of "*De Ecclesiâ*" and other treatises by Hus, the authorship of which he readily admitted: but when, as each point in the accusation was read out and variously interpreted, he attempted to interpose an explanation, his voice was drowned in noise and tumult such as would have disgraced the Sansculottic rabble in the "Reign of Terror." Again and again the dexterous d'Ailly sought to entrap the prisoner in the meshes of the nominalistic and realistic sophistry, and the zealot Zabarella to involve him in imaginary plots against the University of

Prague. The theses of Wielif, mutilated, mangled, or augmented to suit the varying purpose of his accusers, and Hus's real or supposed opinions and comment thereon were read and he was challenged to refute them if he could, but every time he essayed to do so he was angrily commanded to "hold his peace." So harassed was he by the insistence of reviling that he exclaimed at length: "I thought that in this council there would have been more reverence, piety, and good order."

For weary hours throughout these three days the strife proceeded. When at length, from sheer exhaustion, a brief silence reigned, Hus, at the bidding of the Cardinal d'Ailly, was called upon to offer his submission to the council and abjure the heresies with which he had been charged. With gyves upon his wrists, pale, worn, and wearied from sleepless nights and all the bitter treatment he had endured, he still had strength enough and bravery enough to declare that he refused most stoutly to deny the doctrines he had held. The conference broke up, and the wearied man was led away to prison in the custody of the bishop of Riga. Instigated by the more powerful of the ecclesiastics, and cowed by their covert threats, the craven Sigismund at length advised the condemnation of the man to whom he had granted his own royal letters of self-conduct, and abandoned one whose guileless heart had trusted to his promises and vows. He lost soon after the Bohemian crown, and his infamous name is branded in the pillory of history for all time.

It is refreshing to listen to some few of Hus's words, rising so calmly and serenely above the storm: "Let any one show me anything better and holier than I have taught," he said, "and I am ready to recant, God be my witness."

In reply to the arrogant words of d'Ailly, he says: "In the name of Him who is the God of us all, I pray you, I conjure you, constrain me not to do that which my conscience forbids me, that which I could not do, save at the peril of my eternal life."

What an inspiring subject for the genius of some mighty artist would that be, the moment when, at the close of three days' contumely and scorn, invited to speak in his defense, elanging his chains and pointing to his poor emaciated body, racked with pain and worn with weariness, he exclaims: "Do I look like a man fit to defend a cause in an assembly such as this?"

The name of Jerome, the nimble student of Paris, Heidelberg, and Cologne, is destined to live in history with that of Hus. Shall not a niche be also found for John of Chlum, the brave noble who stood by him through all his suffering, magnanimous and constant to the last? When Hus was led back to his prison this firm friend ran forward to receive his blessing. "How sweet," exclaimed the magister, "to elasp the hand of Messire John, who did not blush to offer it to



me—to me—miserable, a declared heretic, despised, in chains, and loudly condemned of all men.”

By a decree of the council the cardinal of Viviers prepared and sent to the prisoner a formula of recantation. Hus read it, and sent reply, “I can not sign this formula, first, because it would imply the condemnation as impious of certain propositions which I hold to be true, and second, because I should then become a stumbling-block to the people of God, to whom I have taught these truths.”

One of the latest duties the brave soul felt incumbent upon him was the writing of a valedictory letter to the faithful, in which, in tender tones and with a heart filled to overflowing with generous love, he bore testimony to the faithfulness of his friends, acknowledged the Divine mercy, and exhorted to fidelity to conscience. “I write this letter,” he said, “from my prison, with my hands in chains, expecting the day after to-morrow my sentence of death, and having confidence in God that He will not abandon me, nor permit that I deny His Word.”

On the first of July eight commissioners, headed by John Wallenrode, Archbishop of Riga, waited upon Hus, demanding a full answer to the charges formulated against him, and to which he replied he could give no other than that already given. The remaining days, until his final appearance before his judges, were occupied in writing letters full of affection to Martin of Volyne, his former pupil and assistant at Bethlehem; to Christian of Prachatic, to the university, and to Peter Mladenovitz, to whom he bequeathed his books, his fur coat, and other little gifts. Desirous of a confessor, and in this his request being granted, with a beautiful magnanimity he selected Palecz, his fiercest foe, but once his profest friend. At the very first interview Hus craved pardon of Palecz for some words contained in his treatise which might perchance have given him pain. For a moment the confessor was moved to tears, but the implacable hate soon reasserted itself, and the sorrow was as transient as a summer cloud. It is in moments such as these, rather than in the arena of angry disputation, we truly read, and reading love the man. Of Michael de Causis, too, among the most malignant of his enemies, he writes: “From the bottom of my heart do I pray for that man ;” the man, it must be remembered, who in Hus’s prison said to the warden, pointing to his victim, “With God’s blessing we shall soon burn that heretic, for whom I have expended many florins.”

*(To be concluded.)*

## II.—MISSIONARY DIGEST DEPARTMENT.

### THE NEGLECTED INDIANS OF CENTRAL BRAZIL.\*

BY GEORGE R. WITTE.

The Indians of Brazil are estimated to number from 1,500,000 to 2,250,000, divided into, perhaps, 230 tribes, speaking many different dialects. In the entire Amazon Valley, comprising over 22,000 miles of navigable waterways, open to steam navigation, there are but three small independent missions, located at Para and Manaos, where Indians are rarely seen. There is not one pure-blood Indian family connected with either mission, and no attempt is being made, nor has any been made, to carry the Gospel to these Brazilian Indians. But where the messengers of the Gospel have failed to go, the rumseller and rubber-trader have freely gone, and with results so disastrous to the poor natives that any attempt to describe the true conditions would be an exaggeration.

On my return from Brazil I had as fellow-passenger a rubber-explorer and trader from Manaos, who is now in Germany, seeing to the construction of a number of light-draft barges, with which he proposes to ascend the river Japura in the winter to bring from Colombia 200 to 300 Indians to work on his rubber plantation on the Purus. As I supposed that the Purus region was swarming with Indians, I expressed my surprise that he should make so long and expensive a journey to obtain laborers. In reply he told me that rum, smallpox, and other diseases had so effectually destroyed the Indians in the rubber country that but few were left, and they were unfit for work. The large district, bounded by the Amazon (north), Madeira (east), Aquiri (south), and Javary (west), is practically depopulated of Indians, and the remnants are practically inaccessible to the Gospel.

In view of such facts, can we wonder that some thoughtful Indian chiefs look with hate upon the white man and regard his religion with distrust? In my journey up the Tocantius River last year, when I spent four days at two villages of a tribe called the Caraoh Indians, I ask the captain of one village whether he would like to have a party of missionaries come to settle among them. He said emphatically, "No!" and added that he considered his people superior to the Christaos (meaning the Brazilians, whom they called Christians). The Indians at this village were more moral, more orderly, and more industrious than the half-breeds (there are very few poor whites in those regions) whom we encountered at any inferior Brazilian station during my whole experience.

Is the Roman Catholic Church doing nothing toward Christianizing the Indians? With one honorable exception, all the priests with whom I came in contact during my journey were immoral, drunken, and ignorant; every mission which they had started had utterly failed to accomplish the Christianizing of the Indians, and the tribes who have come under priestly care are decidedly inferior in morals, industry, and order to the tribes who refuse to have any intercourse whatever with the whites. The Cherentes and Apinages, two of the tribes which I visited, have been for years under the care of Catholic friars. This is the way I found them: Both men and women walk about naked. They have lost all spirit of self-dependence, of tribal government, of order, and of

\* This and the two articles on Venezuela and Ecuador are condensed from the *South American Messenger*.



morality. They are improvident, beggarly, and unclean, and have suffered the same numerical decimation by vice and sickness as the Indians in the great rubber belt. The Cherentes, who twenty-five years ago numbered not less than 4,000 warriors, could not to-day muster 400, and if all were gathered together, they would furnish a pitiful spectacle in testimony of the inefficiency of papal missionary enterprise. The work is altogether left to Italian monks, who never devote themselves to spiritual effort among the natives. They invariably start settlements to which they seek to attract Brazilian traders. The Indians become to them simply a source of revenue and are commonly reduced to a state of semi-slavery. Indian products are traded for the vilest rum, and thus they are not only cheated in trade, but are taught the drink curse, which destroys them as effectually as did the rifle and the arquebus in the days of the Peruvian conquest.

If we want to do successful missionary work among the Brazilian



INDIANS OF CENTRAL BRAZIL.

The clothing is entirely of the artist's manufacture.

Indians, we must go so far inland as to be effectually out of the reach of the trader and rumseller, and we shall do well if we obtain small reservations for the work from the government, from which all undesirable settlers may be excluded. The government is quite willing to grant such; indeed, I have in my possession a government contract in which the State of Para not only pledges itself to grant land but also offers buildings and pecuniary aid for a manual training school under Protestant missionary control. However, whether with state aid or supported by the free-will offerings of God's people, this seems to be the only solution of the problem—to go far inland and keep away from trading posts. With this aim in view I am planning a trip to the Araguaya river, the western affluent of the great Tocantius, on which latter river my last year's colaborer, Dr. Graham, is still holding the fort. The Araguaya has nearly a thousand miles of navigable waters, and along its banks are found the great tribes of the Cayapos, the Carajas, and the Chavantes. They ought to be reached with the Gospel before the Catholic priests get at

them, for it is a well-known fact that as soon as it becomes known that a Protestant mission is planned, the priests at once bestir themselves to reach the ground first and to sow the seeds of error and superstition, which are very difficult to eradicate.

The work of evangelizing these Indians is not an easy one. Unhealthy climate, extreme heat, and the difficulty of sending the necessary supplies to stations far removed from centers of trade, all combine to make the work both difficult and costly. But the heroic spirit is not extinct among our missionary volunteers, and if united prayer is made by the church, I believe that God will enable us to find both the men and means for carrying on this glorious work in the "waste places" of this neglected continent.

One of the difficulties of the work consists in the variety of dialects and languages spoken by the different tribes. As probably none of the tribes number more than 10,000 men, it is obviously out of the question to make a separate Bible translation for each tribe, and in my judgment the problem would be best solved by the establishment of missionary and manual training schools, where Indian young men could be educated and trained to become evangelists among their own race.\*

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### MORAL DARKNESS IN SOUTH AMERICA.†

REV. GEO. W. CHAMBERLAIN, D.D., BAHIA, BRAZIL.

I. CONDITIONS: Deeds similar to those for which God rained fire from heaven on the cities of the plain do not, in the judgment of our bishops and archbishops (now in confab with him of Rome), disqualify a man for the ministry of the "holy mother church" in these parts. "No scandal, no sin," is the law. "When you can't cover it, move on to the next parish. If that is too close, the next diocese; but continue your ministry; once a priest, always a priest. Only don't get married; then you will be suspended."

Four years ago I staked out my claim in the name of the Lord of the whole earth in this very *devout* city (Bahia), where Satan's seat is. It has been hotly contested. The vicar, a canon of the church, burned Bibles and smiled blandly on us as the smoke of their incense went up (or down) to his god. A year or two later he found it prudent to exchange parishes. Before he could reach his new parish in this diocese, less than two hundred miles away, the stench of his evil deeds had "found him out." He is to-day exercising his priestly functions in that of Rio de Janeiro, a thousand miles to the south. Rome will not suspend him from her ministry of death.

II. THE NEEDS: Christian ministry—men and women who will teach and preach all things whatsoever the Lord commanded, and live their preaching.

III. THE PROSPECTS: These are as bright as the promises of God.

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\* In this view Mr. Witte has the concurrence of Dr. H. M. Lane, president of the Protestant college, at San Paulo, as well as the present governor of the State of Para, who is well disposed toward the work. Mr. Witte will be pleased to give further information about this work, by correspondence or in addresses, illustrated or otherwise. His address is 111 St. George street, Toronto.

† Condensed from the *Record of Christian Work*.

The editor of the *Jornal do Commercio*, the largest daily in South America, is writing in a devout spirit an elaborate "Life of Christ," giving advance chapters in editorial columns. The editor of another prominent daily of Rio de Janeiro, who is also preeminent among his peers in the Senate, sustains the following sentiments:

We believe in the fatality of moral law, as we believe in the fatality of physical laws. The one is as necessary, as eternal, as divine as the other . . . Liberty may delay, but will come. Infalibly, sooner or later, it will be victor. It shall be in the name of that religion in whose name we claim it; religion, not of "profane and old wives' fables," not of vain babblings and Pharisaic usage, not buried in the mystery of an unknown tongue, not that of pseudo-apostles of a pagan infallibility—calumniators of the Gospel, adulterers of the Word of God, hypocritical and mendacious preachers of sacerdotal oppression, with the mouth full of God and the conscience seared by mundane interests; not that of ignorance and indigence of spirit . . . but that of the new man . . . of inward communion of the heart with God and love to men; religion whose high priest is the Christ; religion of equality, fraternity, justice, and peace; religion in whose womb modern civilization took form, at whose breasts she sucked the milk of her liberties and her institutions, and in whose shadow her virility shall mature and fructify; the religion of everything which ultramontaniam denies, curses, and damns.

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## PICTURES OF VENEZUELAN LIFE.

### MR. WENIGER'S OBSERVATIONS EN ROUTE TO LA VICTORIA.

Could get no ticket for Caracas, until I showed proof of vaccination. Along the road are palms, some 30 feet high. Coconuts grow everywhere, and many other fruits new to us. We go up the mountains 4,000 feet, by a winding road, and through wonderful tunnels. All along the road are seen goats feeding; hermits' mud houses stuck on the mountain side; donkeys, about the size of a calf, pulling carts, sometimes twenty in a line, and very large loads on the backs of some of them. Plants which we cultivate at home, such as the cactus and others, grow in great abundance. The banana leaves are from ten to twenty feet long, and coconut leaves are still larger. Almond trees seem to grow everywhere.

We soon enter into the clouds and mist, and as we rise above them can no longer see below us. Up here it is much cooler. We still go on up, many hundred feet above the clouds, and at five P.M. enter Caracas, a large city of one hundred thousand people. Houses on the outskirts are made of mud. Goats, chickens, and people all live together in the same house. Nearly all of the houses are made of mud, but the better class have them painted, and they make a fair appearance. The Roman Catholic churches have high steeples, and seem almost innumerable. The climate of Caracas is fine. It is somewhat cool in the evening, for it lies so high; but it is considered one of the healthiest cities in the world. The houses are built with a garden or square of flowers in the center. The people seem fond of flowers, and these places are beautifully kept. The windows are barred with grating, and very little glass is to be seen. Even the looking-glasses are a sheet of metal of some kind, highly polished. The parks are beautiful, and the capitol is a fine building.

There are bull fights every Sunday. Last Easter, six bulls were killed by these Spanish fighters. The baker here sits on his donkey's back, with a barrel of bread strapped on each side of the animal. The milkman drives his cows from house to house, and milks the desired quantity at the door of each customer into tin cups which are carried by a small

boy who accompanies him on his rounds. The street cars are small, containing about four seats, and are drawn by two mules or small ponies. They have a driver and a conductor, and the fare is five cents. The market place is very fine, each department separate. Fruit is very cheap—I saw bananas, five for a cent; oranges in abundance.

While coming from church Sunday evening, we met a large procession of people. A number of men formed in line, leaving a center space through which the priests walk, singing Latin hymns. Their faces had anything but good in them. People tumbled over each other in their effort to kiss the rings on the priests' fingers. The host was borne along after them, then a canopy under which, I was told, was a figure of the crucified Savior, and burning incense. As the procession past along the people prostrated themselves, face to the ground, mumbling prayers, counting their beads, and crossing themselves. Oh, the sadness of the sight! Forms and ceremonies; no knowledge of a living, loving Savior. A deadly serfdom to a debauched priesthood; nothing more.

If you have not yet in your heart said you would do something definite for the spreading of the Gospel in South America, will you not begin at once? Make up your mind to definite praying, systematic giving, for the blessed purpose of spreading the Gospel in this darkest land.

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### ENSLAVED ECUADOR.

BY FLORENCE A. RANKEN.

The greater part of the education of Ecuador is in the hands of the Jesuits, who control her universities, and tho an occasional student may be reached from the outside, his connection with his college would be severed the moment he made any public confession of Christ. Thus it is evident that no organized Gospel work can begin within their walls. The government schools are not considered of as high a grade as those in the hands of religious communities, and in towns on the coast where the desire to learn English is great, a post as teacher might be obtained in one of these; but in the mountain provinces they would be closed to any whom it was known would use their influence to lead men to trust in Jesus as an all-sufficient Savior. A medical missionary, however, might do powerful work, and get into ready access with the medical students, whether permitted to work in their colleges or not.

No sympathy is shown for the poor Indians and lower classes who are to be seen in the streets, and many of whom are lame, blind, and suffering from all kinds of loathsome diseases. Besides being relieved in body these might be brought into spiritual light and health by means of a dispensary and mission opened in their midst.

Among the Indians a knowledge of medicine would go far to win the love and confidence of some, at least, of the tribes that inhabit the provinces of the western slopes of the Andes. Two English travelers, lately returned from a visit to the Colorado Indians, state that they are a very noble race, honorable, attractive, and gentle; they are more upright and of better build than the people who have settled near the civilized centers. They paint their bodies in such a manner as to appear



to be clothed in baskets of wicker work; no one knows how many the tribe numbers, but there are at least some thousands of them. The total Indian population of the Oriental province is variously estimated from 200,000 down to 80,000, the smaller figure, perhaps, being nearest the truth. They are so scattered as to be hard to reach in great numbers.

On the eastern borders of the land live some very different tribes. The Juaois, the most numerous and remarkable, are reacht from Ambato or Riobamba. The Incas in the height of their power never succeeded in conquering them, and a great many years ago they utterly annihilated a large Spanish settlement and mission at Macas. From all that can be learned this tribe seems to be most capable of being made a good race of people. To the north of these are the Zaparos, a very mild race. More submissive and indolent, they would be easier to settle among, but it is doubtful if permanent results would be gained sooner than among the Juaois. Still farther north is an almost unknown tribe of Indians, who are fierce and steadily refuse to have any dealings whatever with white men. It is believed that they are diminishing in number on account of internal warfare.

In the country between the two ranges of the Andes, the larger part of the population of Ecuador is congregated, and this is truly the pope's parish; as, separated from the coast by almost impassable mountains, thoroughly under the power of a corrupt priesthood, the spirit of the middle ages still dominates it. The whites live in idleness, and they, as well as the upper class, oppress the Indians, who greatly outnumber them. Perhaps no problem in connection with missionary work in the land is greater than that of reaching this poor, opprest, superstitious race of half-civilized Indians. They speak the Quichua or Inca language, and are kept in terrible bondage by the church. If they do not contribute to her treasury what is expected of them, they are often tied to a post and whipt; the priest will even take the last donkey of a widow to pay for masses for her husband's soul, leaving her to plod on in denser poverty than before. Should a man show a little care and industry, and begin to prosper, the priest will assign a feast to him that will swallow a year's careful savings, and leave him more than ever a slave to drink. These Indians earn from four to sixteen cents a day, while the tradespeople often earn as much as thirty-five cents. Both are equally preyed upon by the priest; what does not go into his pocket goes for drink, so they live in a most wretched condition.

There is great variety in the work that might be done here. The coast country is very liberal and quite open to the Gospel, tho the people are hard to influence; as soon as they learn that to accept the Gospel of Christ means that they must leave their sins it loses its attraction. A very widespread spirit of skepticism, materialism, and spiritism is taking a strong hold of the people. The northern coast province of Esmeraldas is utterly lost to the Catholic Church; it has not a priest within its borders, and will not allow one to live there. It seems, too, a great pity that a field so needy, and so fast passing from the superstition of Rome to the despair of infidelity, should be left any longer without the light of the glorious Gospel of the living Savior.

## THE AMERICAN MOHAMMEDANISM.\*

Mormonism has certain points of affinity, both theologically and animalistically, with Mohammedanism, tho the superiority, if there be any relative excellence, lies with Mohammedanism. Islam is a dry rot, but the robe of Mormonism is rank, and smells to heaven.

In several of its theoretic features, and many of its practical debaucheries, the great delusion of the East suggests the great delusion of the West. In its idea of God, Islam is far superior to the teaching of Mormonism. Indeed, Mormonism can hardly be said to have any "theology," or doctrine of God as a real God. It has only a bestiality, a blasphemous anthropomorphism, a kind of animalistic pantheism, which it puts in the place of a God who is a Spirit and a holy Lord. For a long time it was possible to arrive at an understanding of the doctrines of Mormonism, only by poring over a great mass of rambling literature, but lately a condense statement of Mormon doctrine has been put forth, too blasphemous to quote.

But while Islam presents a more spiritual doctrine of God, than does Mormonism, it has this in common with Joseph Smithism, that it practically supersedes the Christian Scriptures, with later "revelations" of its own, and thus opens the door to the ingress of all manner of superstitions and fanaticisms. Mohammed declared every prophet before him to have been a pioneer of better things, and considered himself, of course, the climax of prophetic wisdom, little dreaming that in the then undiscovered Occident, Joseph Smith would appear in time, to "improve" upon all previous religious systems, Islam included.

Mormonism has past beyond Mohammedanism, also, in its defiling doctrine of man, and the sensualism which it does not hide but advocates in the name of religion. Its long rignarole of teachings, regarding the future possibilities of men and women, who if they are good polygamists, may sometime become gods and goddesses, might be described under various forms of statement, but it has never been better described than in the phrase, the "deification of lust."

The polygamous feature of Mormonism grows out of its utterly vicious "theology," and even were polygamy abandoned, the influence of the fundamentally false theological tenets of the Mormons, would be most pernicious and demoralizing. A system which, in order to coerce a first wife into a toleration of polygamy, teaches, orally if not in written form, that the power of the husband over the immortality of the wife is so absolute that if the first wife objects to the polygamous extension of the family the husband can refuse to call her from the grave and thus deny her all resurrection, contains, besides, a host of erroneous teachings, the tendency of which is to empty heaven of a real God, and to chain men fast in a colossal superstition.

There are people, generally those of no very keen ethical sensibility, who look on Mormonism with some degree of allowance, if not of positive patronage, condoning its errors, making the most of the excellencies of some Mormons who, like some Moslems, are better than their system, and crying out against the so-called "persecution" of the Mormons. To this it is sufficient to reply that the incontrovertible fact of the absolute domination of the priesthood over the Mormon masses, swinging the Mormon vote now this way and now that, hoodwinking Congress with a

\* Condense from *The New York Observer*.



show of parties while really presenting a united front behind the electoral scenes, constitutes a menace to American liberties, to which no patriot can remain indifferent. And this menace is increased the more by the fact that Mormon emigrants and emissaries are sent to almost all sections of the West where the political parties are so equally divided that the Mormon vote can turn the scale one way or the other. Mormon "missionaries" with their message of diabolism go everywhere. Indeed the Mormon Church is even bold enough to dream of a house-to-house canvass of all America, and to predict the coming of the time when the whole region west of the Mississippi will be in the grip of Joseph Smithism.

There can be no "persecution," certainly, in patriotically opposing the extension of such a tyrannical political system, or in fighting vigorously, on grounds of foundational morality, the socially demoralizing feature of polygamy. In this country a man has a right to religious opinions, but he has no right to immoral practices. Since Utah, through the greed of the politicians for votes, acquired statehood, polygamy has not ceased to be practised in many quarters. In every possible way the conscience of America should be aroused on this question.



"GOLDEN PLATES" OF THE MORMONS.\*

#### METHODS OF TRAINING MISSIONARIES.†

BY THE REV. T. W. DRURY,

Principal of Ridley Hall, Cambridge; late Principal of C. M. College, Islington.

In many things the training for foreign missionary work runs on parallel lines to that for mission work at home. Both are parts of one great enterprise. The field is the same. The same seed has to be sown. But in many respects the two spheres of work greatly vary, and there ought to be a corresponding variation in our methods of training.

\* *Christian Endeavor Monthly*. † Condensed from *The Church Missionary Intelligencer*.

1. The foundation of our work of training must be that which forms the main part of the studies of every theological college.

There are those who argue that this side of the preparation need not be as systematic and thorough as in the case of those preparing for the home parish. It is undoubted that there is abundant work for the earnest, intelligent lay evangelist abroad, as there is at home. But this must never lead us to suppose that the mission field does not need men with mental powers equally disciplined, and as fully equipt in knowledge, as those who are to be the leaders of Christ's work in this land. We claim the best men for the foreign field. The time has past for saying that those who can not obtain work at home are good enough for work abroad. The experience of recent years has rather shown that the Church of Christ is beginning to realize with the Church of Antioch of old, that it is a Paul and a Barnabas that the Holy Spirit bids us separate for this holy work.

Now there are certain parts of this common work which are of special value to the missionary. If I do not further allude to a thorough knowledge of God's Word, it is only because such knowledge is absolutely essential to all workers for Christ alike.

1. A careful grounding in *the doctrines of our faith*, so that the main outlines are well mastered and the relation of the several doctrines well in hand, is of prime importance. To have studied the Bible in other than their own language, and to have studied its doctrines with a true perception of the position and views of those who differ from us, is also of most practical value.

2. In recent years we have taken up, at the Church Missionary College, the *study of logic*. We believe that both as a test of sufficient mental power and as a training for the practical work of the foreign field, this subject has very commanding claims. It is not enough, in these days, to have a logical mind; the technical phrases of the science are abroad, and the wily opponent, who finds the missionary ignorant of them, knows only too well how to take advantage of it.

3. *Active spiritual work* should never be absent from the training of home laborers, but for the missionary candidate it is still more important. He must be kept in touch with the spiritual needs of men, and be ever himself seeking to relieve them. It is by this alone that the well-equipt student can gain that wisdom which "winneth souls."

4. But the most important point of all in the common training is that of *the devotional life*. The man who has not learned the secret of frequent and sustained communion with God, and knows not the direct influences of the Holy Spirit, would better never go to the mission field. In private let the students learn to cast every care on God, and to begin, carry on, and end every duty in the spirit and the exercise of prayer. Let them never forget that in the mission field, as at home, spiritual men alone can do spiritual work.

No grace needs to be more carefully cultivated in the missionary student than that of *self-control*. The temptations to sloekness and sloth in work, the terrible exposure to temptations of the flesh which a tropical climate and heathen land inflict upon our younger missionaries, are such as urge on missionary societies this fact, that none be sent forth who have not found Christ their strength and victory over sin. For this reason the life in our missionary colleges should be one of daily self-restraint in *little things*, that thus God's Spirit may work out the firm habit of self-

control. Those who know the trials of an Indian or African climate can best realize how all-important this is for the comfort and usefulness of the missionary. He above all men should cultivate a thorough subjection of temper and a self-forgetting spirit of meekness, so that (by God's grace) he may bravely bear those provocations which a tropical climate so tends to aggravate.

II. I must now touch lightly on matters more peculiar to the needs of foreign work.

1. *Foreign Religions.*—There can be no two opinions that something ought to be done in the matter of Oriental religions. Much may be learned from judicious lectures, enabling men to realize what the main religious beliefs which Christianity is to supplant are, what fragments of truth they retain, and, above all, what the true position is of those whom they seek to convert. Yet great caution is here needed. Unwise words on such subjects as Buddhism and Mohammedanism may do infinite harm. Views of these systems are held, and are being widely taught, which eat the life out of all really aggressive missionary work. It would be fatal to teach such views to our missionary candidates. It is one thing to understand fairly what a Buddhist or a Moslem believes; it is quite another to extol his religion as almost on a level with our own.

2. *Medical training* for theological students. Is it possible for the ordinary missionary to acquire, during a training of two or three years, sufficient medical knowledge to be of real service? Not forgetting that in such matters "a little knowledge is a dangerous thing," and that the exercise of such knowledge must be most carefully guarded and cautiously used, I unhesitatingly answer that he can. Too much must not be aimed at. The laws of health, both with reference to dwellings and to persons, simple treatment of ordinary diseases, and what is called "minor surgery," may be taught with great advantage. As much practical work as possible should be done. A hospital where no regular medical students are received will for obvious reasons best serve this purpose, and the out-patient department will afford the most useful sphere of labor.

3. Another subject "special" to missionary training is *vocal music*. Every candidate should at least attempt to study this subject. There is no lesson which the semi-savage tribe, or even half-civilized nation, has more certainly to learn than that he must present to God his body; and whatever helps to teach him that every gift God has bestowed ought to be cultivated, made the most of, and so offered for His service, is of real value. Moreover, a voice well trained to be under control, and an ear disciplined to distinguish delicate differences of pitch and tone, are of inestimable value in learning to understand and to speak a foreign tongue. Men who will have to speak much in the open air need also to know how to economize their voice.

4. I strongly advocate *industrial work* on two grounds. (1) Its direct value in many a station. The missionary ought to be a "ready" man. It is needless to illustrate how self-contained a mission station in Central Africa or on the shores of Hudson Bay ought to be. In some places the first thing a missionary will have to do will be to build his own house.\*

These pursuits are valuable from their indirect effects upon those who practise them. Even tho a man may never actually use the powers

\* The Church Missionary College affords opportunity for engaging in printing, gardening, shoemaking, carpentry, blacksmithing, and basketmaking. These are with some even more popular than the more solid studies of the lecture-room.

thus acquired, yet it is good for him to acquire them. There is a moral discipline, a truly "higher education," in manual labor. A missionary should not only be able to turn his hand to anything, but he should be honestly willing to do so. We do not want men afraid to soil their fingers, or with a secret contempt for lowly toil. The workshop is the best school for knocking such conceits out of a man. The West African often thinks it beneath his dignity to engage in manual labor. We want men who will preach down such idleness and folly by practical work.

5. The missionary candidate ought to be kept in constant *touch with the foreign field*. There are two great conditions for this—reading and prayer. To these may be added public speaking, within due limits and to suitable hearers. Cultivate frequent correspondence with those now engaged in the work, and then spread the letters before the Lord. I know of no more certain way of keeping up a keen, quick interest in foreign missionary work. A cycle of prayer, in which a special mission is assigned to each day of the month, is also helpful. An earnest spiritual enthusiasm for their future life work should be constantly cultivated by some such methods as these.

In concluding, I will offer two remarks.

1. It is all-important to attend to the bodies of our students as well as to their minds and spirits. Their life should be a health-giving life; well ordered and controlled as to hours, diet, and exercise. Let missionary students take part in healthy games and athletic exercises. The life-work of some men has been decided by what has been observed of their temper and character in the struggle of a hard-fought game.

2. It may well be asked, where can time be found for all these varied occupations? It means high pressure, but I think that the missionary candidate ought to be submitted to fairly high pressure. The function of our colleges is to test as well as to train, and a man who can not bear a fair measure of pressure at home will never stand the strain of missionary work abroad. It is better to burst the gun in the English workshop than on the foreign frontier. Even vacations must not be times of idleness. Mental strain will in all interests be largely relaxed, but spare time may be happily occupied by learning something of some fresh industrial work, or of school management, or even business habits. At any rate, men may be encouraged to such exercises as swimming and riding, all which things may be of no small service to the missionary.

"Who is sufficient for these things?" There can be but one answer: "Our sufficiency is of God." The work has its special difficulties, but herein lies our confidence; we look to Him who for special duties bestows special powers, and who gave to Barnabas for his special work "many singular gifts of the Holy Ghost"—gifts which signally fitted him to lend to younger brethren a helping hand, rescuing a Mark to be an evangelist and a Saul for missionary service.

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#### RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

CHINA—Reform in China, *Church Missionary Intelligencer* (October); Moslem War in Kansuh, *China's Millions* (September).

INDIA—Ramabal and the Mukti Mission, *Record of Christian Work* (October).

ISLANDS—A Plea for Ponape, *Missionary Herald* (October).

JEWIS—Zionism, Israel Zangwill, *Lippincott's* (October).

MORMONISM—Polygamy, *The Kinsman* (September); The Mormon Question, *Christian Endeavor World* (September 14); Mormonism and Missions in Utah, *Assembly Herald* and *Home Mission Monthly* (October).

GENERAL—The Great Need of Missions, A. McLean, *Missionary Intelligencer* (October),



### III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

#### SOME EXCEPTIONAL PEOPLES AND WORK.

We put into the form of a symposium the following articles and items, which treat of special classes of peoples.

J. T. G.

##### Eurasians and English Schools.

REV. HENRY MANSELL, D.D.

President Philander Smith Institute, Methodist Episcopal Mission, Mussoorie, India.

The population of India is three hundred millions; Hindus about 190,000,000; Mohammedans, about 80,000,000; Buddhists, Jains, Jews, Parsees, Sikhs, etc., etc., about 60,000,000; native Christians, 2,000,000; and Eurasians, English, etc., about 200,000.

The ratio of increase is the reverse of the above. Notwithstanding those visions and untrue legends, "They all curse their parentage," and "inherit the vices of both races and the virtues of neither," the Eurasians are far away and above the best, most trusted, and useful part of the permanent population in India, worthily filling most of the responsible offices and positions in the subordinate civil service; some of them rising to the heads of departments, while others are efficient officers in the army. They have risen more rapidly than any English-speaking people, and have the most elegant manners and the most correct and cultured use of the English language of any people speaking it. This they have accomplished under great difficulties and with meager opportunities.

The increase of their numbers has given them in proportion a less number of chances for the better posts in government employ, and now within a few years the government has been closing some of the

higher appointments in the civil and police service against them, and throwing these appointments open to those who have failed in England in competition for the civil service and the army. This has led to their reorganizing and unifying their associations for advancing their interests and urging their claims before the India government and the British parliament and people. After much discussion they have changed the name from "Eurasian" to "Anglo-Indian Association," and have formed a national organization at Calcutta to keep their claims before the government. Many felt contempt for them for making this change, saying, "A rose would smell as sweet by any other name"; but they did it to include permanent residents of pure European blood who politically and socially find themselves in this class.

Every missionary in India must wish them success and help them to attain it. They are nominal Christians of as good a type as nominal Christians in any country, and many of them are real and exemplary Christians. Some of their number are eloquent preachers and most useful and efficient missionaries. Others are trusted advisers of the highest officials. They are, indeed, the cornerstone of the British government and deserve well at its hands. The government is now beginning to recognize their worth.

Great efforts have been made and expense incurred to educate the *natives* of India and to advance them to high posts in the government of the people. They are magistrates, judges, commissioners, and members of legislative councils of governors and viceroys. These

posts seem naturally their due as the representatives of so many millions of their countrymen and coreligionists. But lately many cases of defection have occurred and Hindus and Mohammedans have been hurled down from high places. So it seems probable that Eurasians and native Christians will rise rapidly to these posts. Indeed they do now even in native states.

It has always seemed strange to me that orthodox Hindus and Mohammedans should be appointed as magistrates, judges, and commissioners to administer British law, which demands that even-handed justice be dealt out to people of every class, caste, and religion, when every one knows that a Hindu judge can not, by his religion, give the death sentence to a Brahman, that it is a greater sin to kill a cow, a monkey, or any sacred animal, than a man of low caste and that no Mohammedan judge dare take the evidence of any other religionist against a Mohammedan. They need not be strictly honest to people of other religions. So, if true to their own religion, they must be false to British law, and if true to British law, they must be false to their own religion.

Anglo-Indians and native Christians are not subject to these disabilities, and so may and do administer British law according to strict justice. If the Anglo-Indians would ally the native Christians to themselves, they would at once double their power and influence, and quadruple the increase of that power. But they seem inclined to separate more from them, because formerly, by changing their dress and name, many native Christians past as Eurasians. Now there is not so much danger of deterioration to the British blood, but there is intense desire on the part of native Christians to imitate Eura-

sians in all their Christian customs, so their voice and influence for them would add mightily to their political power.

Thus the importance of our English school work is manifest. We are giving permanence to the spiritual, intellectual, and political power of Christianity more rapidly than by any other means. One of their number gave the first thousand rupees for our English school work, which brought the subject of Eurasian education before the Indian and British governments, and led to the establishment of church schools all over India, with which we now have to compete. Thus we were led into and kept in this work. Providentially, pure Christianity needs these non-ritualistic schools. There are only four or five such besides ours. All the others are under Roman Catholic or ritualistic influence. It is a vast and high responsibility thrust upon us to help lift the life and character of so many of this class, destined to govern this great empire at no distant date.

We have girls' high schools, Cawnpore; Oak Openings, and Wellsley (boys and girls) at Naini Tal; Philander Smith Institute, high school and college (boys) at Mussoorie; boys' high school and girls' high school at Calcutta, with branches at Darjeeling and Taylor High Schools (boys and girls) at Poona; Baldwin school (boys and girls), Bangalore, and schools for boys and girls at Rangoon; and Anglo-Chinese schools at Penang and Singapore, in Malasia. All these are of high grade and self-supporting as to current expenses. These schools have been successful in passing boys and fitting them for places of trust and usefulness. The head master of Philander Smith Institute, R. C. Basher, M.A., received all his education here. Three others of our masters are our own graduates.



Three or four have become preachers. One is pastor of the Baptist church, Allahabad. We and Oak Openings have many others who are head masters and teachers in schools, and exerting wide influence. God be praised! India shall be saved and dominated by Christianity.

### The Fang Tribe, West Africa.

REV. W. C. JOHNSTON.

American Presbyterian Mission, Kamarun,  
West Africa.

In Western Africa, just north of the Equator, there are an interior people known as the Fang. The Fang, altho including many dialects, have practically one language. These people are variously estimated at from two to four millions. For many years they were known to the "white man" only by what he could hear of them from the coast tribes, and by the few who found their way to the coast. Since they were hardier and, in many respects, superior to the coast tribes, they were readily reported as very fierce and warlike. This was done not only because the coast people themselves felt the force of it, but in order that the "white man" should be deterred from going back among these interior people, and thus spoil their trade. For should the white trader once begin to deal with these people first hand, the position of the coast tribes as middle men would be spoiled. However, this very state of affairs, which the coast people have long feared, has within the last few years come to pass.

Missionaries and traders are pressing back among this people, and are being received with eyes and mouths wide open in amazement at the wonders of Western civilization. The Fang can scarcely be called cannibal, as they are oft-times termed. It is true that they

will sometimes eat an enemy when killed or taken in war; but this is rather rare, and so seldom occurs that, to my mind, it would hardly justify us in terming the Fang people "cannibals."

Perhaps by following a missionary and his wife on an evangelistic tour among these people there will be obtained an idea of their everyday life, without which it would be impossible to know them. Start from Efulen mission station, which is located three degrees north of the Equator, and about seventy miles from the west coast, and follow the missionaries on a tour between that station and another seventy-five miles further inland. Almost all the way the path leads through native villages. These villages are never large, seldom containing more than forty or fifty houses. The village has but a single street, with a row of little bark houses on either side. Across the end of the street is a larger and better building, called the "palaver house." This is a unique affair, serving at once the purpose of town hall, court house, and hotel. This building, like the other houses of the village, has a thatch roof and ground floor. All around the walls are beds of split logs or poles, and stretch on these hard beds are the men, lying comfortably smoking and chatting, or sleeping away the time. Here the men discuss and settle, so far as possible, their petty quarrels; here they receive and entertain their guests; here the women, when they have the leisure, come for gossip; here the children play and hear all sorts of things children ought not to hear.

When toward evening the missionaries enter a village where they wish to spend the night, the head man is asked for a house. He readily gives them his own, which, however, is neither better nor larger than the average house of the vil-

lage. A hole, some two by three feet, cut in the bark in the side of the house, is door, window, and chimney all combined. You enter and find that it is only just beneath the ridge pole in the center of the house that you can stand erect. If there is any one in the house they will, perhaps, turn the kneading trough upside down, if not in use, and push it at you for a seat. Here also are beds of poles, without mattress, blankets, or bed-clothing of any description. On the ground between the two beds is a wood fire which at night takes the place of bed-clothing, but during the day does the work of a cook stove. In these little bark huts, which are seldom more than 8 by 16 feet, are found the women and smaller children, each woman having her own hut. The men, however, spend the greater part of their time in the palaver house.

It is in this larger building at the end of the street, which is, perhaps, 20 by 40 feet, that the people assemble for the missionary to tell them the Gospel story. The fire in the center of the palaver house is stirred into a blaze that the people may see the speaker. And since that small hole in the side of the bark structure is not only door but chimney as well, the house is soon filled with smoke, seeking the level of the chimney. The people are so accustomed to the smoke that it seems to cause them very little annoyance. As they themselves put it, they were born in houses with smoke. The lady missionary, however, finds the smoke unendurable, and soon seeks a seat out in the street, and in a short time the most of the women have left the palaver house and have formed a circle about her. The men, too, keep leaving the missionary to go out and see his wife. They have often seen a "white man" before, but this is the first time a "white

woman" has visited their town. The talk in the palaver house did not find very attentive hearers. Even the men, who generally gave good attention, were too curious about what was going on outside to get interested in what was being said inside.

But turn to that group out in the street. Here the women are interested and are giving good attention. They had always been listless hearers before, more curious to know if the missionary's skin were all the color of his hands and face, or to have him remove his hat, that they might admire his hair, than they were to hear what he had to say. But here gathered about the "white woman" they got the Gospel in perhaps a simpler form, and in a way in which they for the first time were ready to hear it.

But follow the missionaries a little further as they go from village to village. The people have discovered that the "white woman" has long hair, and where they stop to rest the men come to the man and ask him to tell his woman (these people have no word for *wife*, but a man's wife is his woman or his female) to show them her hair. They are told that the "white woman" understands their language and that they can ask her themselves. But they reply, "You command her to do it and then she will; she would not do it because we told her to." And when they find that the "white man" will not command his wife, some man goes up to her and says, "Mama, these women standing here want to see your hair."

The villages are usually built along the streams, and since the people are all in their bare feet foot-logs are seldom considered necessary. It is when the "white man" picks up his wife and carries her across these streams that the

wonder begins to grow. His reputation passes him and goes on before, so that when he approaches a stream, the people are called together to see him carry his wife over. And the crowd about him are heard discussing how he does not have his woman get him water, or prepare him a fire, or carry a load, and how when he comes to water in his path he himself will carry her and not even allow her to get her feet wet, while many of the women boldly assert that they are going to marry a white man.

One day while seated on a log eating a pineapple, where the missionary had prepared the pineapple and was giving his wife slices about, and the people were gathered about in a semi-circle admiring, much as people gaze at animals in a zoo, a woman stepped up to him and said, "I want to marry you." "But," he replied, "here is my wife sitting by my side." "Yes, but I'll sit on the other side."

These people are polygamous. It is a man's highest ambition in life to marry as many women as possible. And once he has married a woman, or little girl as is usually the case, she becomes his property to sell or trade off as he may find to his best interest. A woman is given as security in a rubber or ivory deal, or is paid over to settle a quarrel between two tribes on exactly the same basis as a sheep, differing only in that she is more valuable.

But low as these people have sunk in degradation and sin they have not entirely forgotten God. They say that God has forsaken them and gone across the ocean to the "white man." But in their language and legends there are still clearly the traces of a God caring for them and interested in their well being. God, they say, gave them their seeds and plants, and in fact all that they possess that is

worth having, before He went to the coast and the "white man" came and took Him across the ocean.

The story of creation as told by these interior people impresses one with their idea of a personal God. They have no written language, so that all their legends vary somewhat as told by different persons. But the substance of their story of the creation of man is this: God first created man and for him a woman. Next God created the dwarf and gave him his female. (They look on the dwarf as a lower order of creation.) Then God created the baboon and created for him a female. God now gave to the man, the dwarf, and the baboon an ax, a hoe, various kinds of seeds and fire, and sent them forth into the world. The baboons sat down and ate up their seeds, threw away the ax, the hoe and the fire, and climbed up into the trees and there they lived. The dwarfs also ate their seeds and throwing away the hoe lived in the forest. But man and his woman by the use of the ax and fire God had given them cleared away a place in the forest, where they planted their seeds. Again with their ax they cleared a place for a village and built bark houses on either side of a street and a palaver house across the end. When God came to see the use made of what He had given His creatures He found the baboons living in the trees, and the dwarfs living off in the forest in rude huts that scarcely could be called a village and with but an attempt at agriculture. But when he came to man He found him living in a village with houses in line on either side of a clean street, a palaver house across the end, and a garden growing beside, and God said man had done right.

Far back in the interior, so far that the people say they them-

selves have never seen them, but their fathers have told them, are the footprints of God in the rocks, the tracks of God on His way to the coast, when He deserted them and went to the "white man." Traces of this same God whose footprints these people think they have seen in the rocks, are still quite clearly seen in their language and legends of to-day, becoming less distinct as generation after generation pass, and yet they are clearly there.

Now place alongside of this knowledge of God the fact that these people admit that they have offended God and can not go to His "town," and add to this the fact that they are everywhere ready to receive and treat kindly the messenger of God's offered peace, and it places a fearful burden on those who would preach Christ that they pass these not by.

But what of the climate down there so near the Equator? Christ made no exceptions as to climate in His command to go into all the world. However, the climate here is no worse than in other parts of tropical Africa. One hundred miles from the coast brings you to an elevation of 1000 feet above sea level. This elevation with the forests and mountain streams renders the climate fairly comfortable, the thermometer seldom registering above 90 degrees in the shade.

#### Quessa Mission, South Central Africa.

REV. S. J. MEAD.

Methodist Episcopal Mission, Malange,  
Angola.

Angola is a large field, and holds out grand inducements for missionary endeavors. It is a Portuguese province—has been under their control over four hundred years—is bounded on the north by the Kongo State, east by British Central Africa, on the south by the German possessions, west by the At-

lantic Ocean. We find that Christianity is adapted to the heathen in Africa as well as any other nation, when it is presented in its true light. The light that is manifested through the Gospel breaks down their heathen superstitions and fetish worship, and it is a sight that causes the heart to rejoice and praise God to see the change that comes over their domestic life. In the place of the idol you see the Bible, and instead of the jargon of their heathen worship, you hear the prayers of love and worship ascending to God, and the songs of Zion smg. They love the Christian habits, and ask to be married in the Christian way, and say, we want our children to know that their parents were Christians. They abhor polygamy, and teach their children the awfulness of heathen life in a way that missionaries can not speak, for they speak from experience. Some of their customs and folk-tales are of little account. They like to sit and talk over them, but some of their folk-lore has a moral which proves a benefit at times.

The railways that are now under construction will prove a wonderful factor in opening up this dark land; but we tremble at the thought of God's people being so slow as to let the enemy get so well established in this heathen land, that it will cost the life of many a missionary in trying to undo what the wicked white man has done by his immoral manner of life and trade. The Portuguese government, which is Roman Catholic, has been friendly to us, and we have received valuable aid from its officers. We do not think it wise for missionaries in a foreign land to mix up with politics, but their influence should be for good and great worth in maintaining order and good laws in a heathen land. In the time of war and persecutions, for which



the government is responsible, the missionary should seek for redress from the courts, if the government is responsible for the damage done. We think the late war will not have a bad effect on the Catholic nations, but rather the contrary. One point should always be kept in mind, that the Catholics are jealous of the Protestant missionaries in their possessions, and great care and wisdom should be shown, so they may have no just cause to speak evil of our good. As far as possible we should insist on the native students learning the English language, especially those that are under our constant control; but many of these points on teaching languages, etc., and the relation of one tribe with another, will be governed by the existing circumstances. We can not be actuated wholly by our own ideal, but by what we can do under the present condition of things for the good of all concerned. The interior of Africa abounds in indigenous resources. Time will show up more and more the wealth of this wonderful country.

Hospitals have a blessed effect in a heathen land, and have become a grand factor for good to the multitudes of those who flock to the mission for help. In that way we exercise an influence over them that we can not in any other way. God bless the hospitals and dispensaries in heathen lands! Many of the directions of a heathen doctor are valuable; at least they have good points, and can be of benefit when modified, like abstaining from all food for a time, days of absolute rest, bleeding, bathing, rubbing, etc. Medical missionaries should study the sicknesses and the climate to which they are sent in the tropics; they will meet the malaria in its various forms and chronic conditions of the blood; all should know something of surgery,

and each hospital should have its school department for training nurses. This department will be self-supporting, while it will be impossible for the other branches of the mission to gain support.

In this heathen field they had no written language of their own in 1885, but as soon as they learned to read the little Scripture verses and printed articles they appreciated them, the natives learning them by heart. We have had those in our mission who took the book of St. John, our first translation, and learned to read by the word, never learning their letters, so that they could read and explain the book to others in an intelligent way. We have now translated other books of the Bible, a grammar, vocabulary, hymns, etc., and we hope in a short time to have the whole Bible. The work is far-reaching; the influence of our missions has extended far beyond our personal acquaintance. We find some of the heathen kings objecting to our work in this way, "Our boys will bring us no more run when they go to your school, and when they can read and do as the white man does they will let us die like dogs," meaning they will not steal for us. We have had no massacres or persecutions, but on the contrary the natives seem anxious to learn and, indeed, Ethiopia is stretching out her hands.

The fertility of the country in many localities makes it possible for the native workers to be self-supporting, and this has a good effect in developing manhood and independence. Self-support should be insisted on as soon as practicable, but no sooner. The way to permanent self-support in a foreign field like Africa depends much on the foundation you commence on. The work is so great, so many things need attention, that in all missions there should be two departments. In one that should



give especial attention to the development of the resources in the field, and had a hospital connected with the mission, the prospect would be favorable to self-support at an early date.

We have found some difficulty in the expression of "a change of heart." This seems to be a phraseology the enlightened heathen finds no little difficulty with; but a pure and clean thought and mind they seem to grasp more readily. We have had no trouble with church members going over to the Roman Catholic faith. Their reply to them is, "We have left *our* idols and we do not want *your* idols." We have found our native girls when educated a great help in our missions as teachers and Christian workers. Education is a great blessing. It develops the mind of the heathen so they can grasp the truth in a more intelligent way; and teaching hygiene, cleanliness, temperance, etc., are as valuable to the heathen as to any other people; they need to know something of themselves and their physical condition. Thousands are dying in heathen lands for the want of right teaching on these lines. We should teach secular and industrial work in our missions, until all of our children are well acquainted with work, and appreciate the value of knowing how to do honest labor with their hands. This is practical for our girls as well as our boys. The educated girls in our mission fill an important place among women; and they become a great help in caring for the younger children of the mission. We see the great benefit of teaching our children in our mission, especially "internoes," prayer and church discipline; and we feel much of our labor is lost when they are allowed to associate with their heathen people; their customs and laws are dangerous to

the young mission children. Education alone without the grace of God is a slow process to overcome traditions and superstitions. The darkness and stupidity of a heathen mind can not be told. They know nothing of books, of themselves, of God, or creation. Such are the people to whom we are sent; and yet God loves them and wills all men to be saved.

A heathen king died living near our Quessa mission. As their custom is, they left the king lying in state several days while the grave was being prepared, which often takes from ten to fifteen days. After all is completed, they draw a line around the grave, and wait to see who will cross the line and accompany the king into the grave. In this case two little children came along, about seven and eight years, a boy and a girl. While they were playing they crossed the line. They took them and broke their wrists and ankle bones, and took the king's pipe and put it in the broken arm of one child and his staff in the arms of the other, and set them by the side of the putrid body, and shot them up alive in this horrible pit.

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#### The Thoo-bah-yah-zahs.

MISS SUSAN E. HASWELL,  
Amherst, Lower Burma.

The Thoo-bah-yah-zahs are pure Burmese, but believe themselves to be under a curse, by which, in case they do any work, they will be smitten with leprosy.

The Burmese tradition is that a certain queen died in childbirth. After the corpse was removed to the burial-ground for interment, the child, a girl, was born. Her father, the king, provided for her maintenance, but forbade her ever to come into the city to live, and pronounced the curse of leprosy to come upon her and her children if

ever they engaged in work. He gave her the title of "Thoo-bal-yah-zah," or "Governor of the Dead."

When the child had grown to womanhood, a traveling prince happened to see her, and was so struck by her beauty that for love of her he gave up his title, people, and home that he might share her lonely lot. From that day to this their descendants have lived in or near the burial-grounds. They beg for their daily food, they open the graves, rob the dead of their clothing, wherewith to clothe themselves, and use the coffins and the bamboo structures in which the coffins are borne to the burial-grounds, for the building of their shanties. The only work they do is to dig graves, bury the dead, build funeral pyres, and attend to the fires. Nothing has ever been done for them, except as a few of us have preacht Christ to them. Last year I urged one company of them to break away from their ghoulish customs, believe in the Lord Jesus Christ, and go to work. "Who would give *us* work?" said some. No one would do it among the natives. Even our native Christians have an awful loathing for them.

The old head man sat silent for awhile, and then said: "It is too late for us who are grown up, we can not change our habits; but if Ma-ma could save the children, it would be good." That remark was what really led me to undertake this industrial scheme.

I have bought a salt manufactory, and have thousands of pounds of salt on hand for sale; but the great influx of salt from Europe has brought down the price so low that I am waiting, hoping the demand will be greater in the rains and prices better. I have also secured sixty-four acres of land, the most of which is to be planted with South Sea Island cotton and sesa-

mun, the rest with rice. I have carts and oxen, and agricultural implements, a boat for carrying our produce, and four native houses, besides bricks made on the place, and a boiler for evaporating the salt water for cooking. If only the debt were paid, the work would very quickly be self-supporting.

Brick making, charcoal burning, fish curing, cutting firewood for the river steamers, bee culture, and butter making are to be among the works carried on at the farm. The clay is of extra quality, and is almost unlimited. We have the sea a mile and a half to the west, and a lovely range of hills, rich in minerals, to the east, and only three miles distant. The farm itself is on a succession of knolls, with low land between. We have good water, and the climate is healthful. Salt farms are scattered about over the plain, but the nearest village is two and a half miles away, and the only grog-shop in the region is five miles off.

I want the main work of the place to be done by paid laborers, Christians, if possible, but to have the children taught to work at such things as their strength is equal to, for four hours per day, so that by the time they are old enough to begin life for themselves, they will be capable of carrying on farms of their own. Government will then give them a few acres each of waste land, and a small loan on five per cent. interest, and they can soon be independent.

I mean the children to have four hours in the school-room, and a study hour in the evening, the rest of their time to be spent in play and rest. In this way we should soon have an intelligent, industrious, Christian community, who will have been taught to give one-tenth of their income for the Lord's work.

In connection with the industrial mission I want to have cottage homes for the blind. Their condition is very pitiful. Blindness is considered the curse for some sin committed in this or some former state of existence, and they are taunted with and reproached for their helplessness. Kindness and sympathy are very rarely shown to them, even by their nearest relatives.

On the farm they could do all the rice pounding and cleaning, pick the cotton from the seed (it has to be done by hand), be taught to make brooms, baskets, and mats, and be read to and helped in many ways. The work for the blind, and for the orphans and destitute children can be carried on together with mutual benefit.

The Industrial Mission School, Sirur,  
India.

REV. R. WINSER.

American Board, Marathi Mission, India.

What was known till recently as "the Deccan Industrial School" is now designated "The Sir Dinshaw M. Petit Industrial School." It is located at Sirur, India.

This school has risen from small beginnings to a commanding position. It was entirely destroyed by fire with all its furnishings, tools, and machinery in 1895. But most readily and generously did kind friends and the government in India furnish the means for its thorough and complete restoration and re-equipment, all of which has been accomplished, and the school was reopened in February, 1898, and inspected by Dr. Thomson, of the College of Science, Poona, who reported it as being one of the first schools in the presidency.

This school has been of steady and substantial growth. It has a direct bearing upon the subject of self-support now so widely advocated by missions and boards.

The results in the line of education are a clear gain, for the boys carry on their studies in the vernacular school according to the prescribed standards, and besides, in the same time, become trained workmen in the industrial department. Thus the basis of the community's prosperity is laid and our youth trained accordingly.

We have from the beginning recognized the fact that an industrial educational institution, as such, can not pay its way any more than any other institution of learning. We have, also, realized that we must have some arrangement by which an annual income, not large, should be secured. To insure this we set out plantations of the American agave, a fiber-producing plant. The fiber is of commercial value, and our plantations are now

matured. We have, after laborious correspondence and research, found the machine which we have felt from the beginning we must have. Such a machine is made in New York city and costs \$1,500. The oil engine to run this costs \$1,200. For transportation, water tanks, baling press, masonry work and shed, we must have \$2,300, thus making a total of five thousand dollars (\$5,000).

In the Bombali Mission.

REV. JOHN M. BELL.

Supt. Wesleyan Methodist Connection, Free-town, Sierra Leone, Africa.

It is difficult to realize the destitute condition of this people; their wretched state physically as well as spiritually. Here you see animal nature without restriction. Wives are simply slaves to be sold or traded as cattle. The children are regarded as pigs might be, and valued by appearance. Girls wear no clothes at all until sold into wife slavery; the clothes worn then in most cases here where we are, cover their bodies somewhat as harness does horses. The women do all the farm work, carry all the water and wood, and receive but a scant living, and are abused always. If the wives are not "flogged" every few days it is said they "get lazy and don't respect their husbands." If a man has, say a hundred wives, some woman who has lost her husband by death, will go to him and give herself to him rather than to be sold to some poor man.

They universally worship the devil, and sacrifice to him; they bury their dead as the property of the devil, and sacrifice food for the spirit of the devils who may pass by. They never question but that their dead are in hell. They believe all who live in this world go to hades—"ro-krifi" is their word, which means an eternal place of abiding. They also believe that "ro-krifi" is divided, and that part of the people are happy and part of them are not. They believe the devil to be the intermediary between them and God; he is the man sent to punish them, so they use all manner of schemes to satisfy the devil, believing that their good fortune in wealth and health depends on keeping "on the good side of their intercessor."

## IV.—EDITORIAL DEPARTMENT.

## British Support to Islam in Africa.

A strange movement is in progress, which may have more important bearings on the future of missions than is now apparent. The founding of the Gordon College at Khartum, which in some respects is at least negatively a bolstering up of Islam, has now been followed by what appears to us to be a positive uplift of the whole Moslem system in West Africa. On August 7th a Mohammedan school with accommodations for 300 children was opened at Freetown, Sierra Leone, under the auspices of the acting governor, Major Nathan. Among those present was Dr. E. W. Blyden, an ardent promoter of the Moslem faith.

The whole ceremonies at the opening seem to be significant of a new departure. A prayer was offered in Arabic by Alfa Omaru, the imam of the mosque; and the same gentleman followed with a brief address, tracing the history of educational efforts among the Sierra Leone followers of the prophet. He contrasted the years 1839-1841, when the Moslem believers were persecuted, and the mosques destroyed by mobs, because the Mohammedan faith was thought to be a menace to the colony, with the more enlightened and liberal policy of the half century succeeding, when the British government had given the adherents of the prophet both protection and toleration. He referred to the festival of the Lesser Bairam in 1872, when Governor Sir John Pope Hennessy had attended with a military escort, and to the action of Governor Sir Samuel Rowe, seven years later, when at the Government House he entertained during the same festival, seven hundred

Moslems. Then, twelve years later, Governor Hay had conveyed a fine property with ample buildings to the Moslems for educational ends, with a grant for paying instructors. These were marked stages in the advance of Islamism in West Africa, and the present elementary school is the first step toward a college.

Major Nathan in reply emphasized the advantages of educational training, particularly the effect of teaching English, in fitting young men for administration in the colony, instancing Mohammedan judges in India and similar magistrates in Egypt. He counseled those present to get a good knowledge of the Arabic, in order to know the real merits of Mohammedanism. When they understood the Koran, he added, they would see that their religion was one telling them how to live, and not a religion of charms and gewgaws. Knowing English, they would have the literature and wisdom of the white man open to them; and with Arabic, they would be able to read not only the Koran, but the "Makamat" of El Hariri, known already to some of them, and the "Alif Lailat wa Lailah," the translation of which English people read with pleasure. In concluding, Major Nathan urged them not to rest content until they had in Sierra Leone a Moslem college, whence wisdom and knowledge might go forth over the whole of West Africa.

It is perhaps too soon to forecast the possible effect of such a movement as this. But one thing is certain. Official sanction and positive aid are now given to the Arabic tongue and the Koran. British influence will undoubtedly be much enhanced in north and west Africa, among the millions of Moham-



medans that crowd that part of the Dark Continent. But the question is whether such political ascendancy is not too dearly bought by the sanction given to the religion of Mohammed. And, as to the bearing of this and similar steps of governmental policy upon missions among the Mohammedans, there seems to be no doubt that, for a leading and so-called Protestant nation, whose net-work of missions enwrap the globe, to assume such an attitude of patronage toward Islam, makes Christian missions so far incongruous. We see no reason why other nations which seek to rival Britain in political and social influence should not pursue a similar course. Why should not France thus propitiate the Algerian Arabs, and Belgium the Arabs of the Kongo district? As another has said, it is a strange spectacle when two western nations that a few centuries since led on the Crusades, now unite in promoting the creed they then tried to crush, and educate the people they then sought to exterminate. It becomes a serious question what is to become of Christian missions if such a policy as that of the Sirdar and of Major Nathan is to prevail.

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#### American Protection to Islam.

A similar objection is made to the protection guaranteed to Islam in the Sulu Archipelago by the treaty made by General Bates with the Sultan of the Mohammedans in that portion of the Philippines. This treaty grants the sultan an annuity from the United States government, and permits established institutions—including slavery and polygamy—to continue unmoled. A provision is made whereby a slave may purchase freedom by paying his owner \$20, but there seems to be little reason to believe

that Sulu slaves have any means of obtaining the wherewithal. We believe that these provisions of the treaty are entirely against the letter and spirit of the Constitution of the United States, the Thirteenth Amendment to which distinctly says that “Neither slavery nor involuntary servitude . . . shall exist within the United States or any place subject to their jurisdiction.”

It is also difficult to reconcile the express provision made against polygamy in Utah and that permitting it in the Sulu Islands. We grant that these are some of the knotty problems which are bound to arise from the extension of the jurisdiction of the United States to include distant peoples with established institutions so contrary to the beliefs of the American people. Should the present policy of the government be continued, it will be necessary either to “expand” the spirit and the letter of the Constitution, or to prepare for endless trouble in our dependencies. The problems are similar to those faced by England in Zanzibar slavery and Hindu polygamy. We trust that the United States government will grapple with them promptly, and settle them righteously.

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#### A Polygamist in Congress.

The time has nearly arrived when Congress shall decide whether or not it will expel representative-elect B. H. Roberts, covenant breaker and the champion of polygamy. It is important that every voter who has not done so should write to his representative in the fifty-sixth Congress and protest against allowing Roberts to retain his seat. We earnestly trust that this agitation will also bring about a constitutional amendment defining legal marriage to be monogamic, and



making polygamy a crime against the United States, and punishable by disfranchisement and disqualification to vote or hold any government office or emolument. Rev. Wm. H. Campbell, of *The Kinsman*, Salt Lake City, has been indefatigable in his labors to secure these ends. It is a cause which deserves success, and should receive the support of every lover of home and country.

The June *Arena* publishes what purported to be an unprejudiced article from a non-Mormon, entitled "A Word for the Mormons," by a Mr. Curtis. Many well-informed parties believe this article to have emanated from no other source than Mr. B. H. Roberts himself, with, perhaps, the assistance of Elder Charles W. Penrose, editor of the *Deseret News*, official organ of the Mormon Church. Mr. Curtis is a brother of Maggie Curtis Ship Roberts, the latest acknowledged acquisition to the harem of Mr. Roberts, and can not, therefore, be called "an unprejudiced witness." Could these facts be known, they would take much of the wind out of the sails of Mormon missionaries who are appealing to the *Arena* article in support of their claims. We publish on another page an excellent reply to that article by a lawyer in Salt Lake City. This the *Arena* refused to publish, although perhaps because—it clearly proves from Mormon writings the prevalence of intemperance and polygamy in Mormon districts, and the advocacy of "blood atonement," whereby the church sanctions murder to atone for apostasy.

Mormonism should be eradicated from America, first by the enforcement of law in respect to crimes against society, and second by the preaching of the Gospel and the ministry of love on the part of the followers of Jesus Christ.

#### Critical Times in South Africa.

The trouble between Great Britain and the Transvaal has not yet come to actual war (Oct. 9), but it is now thought to be inevitable. There are doubtless two sides to this much-mooted question of the status and rights of the Uitlanders in the South African Republic. The question should be settled by arbitration, if the two governments can not otherwise come to a peaceable understanding. This would at least indicate that the peace conference was not wholly a farce. The Uitlanders—or Outlanders—who are mainly British, pay a large part of the Transvaal taxes, and have nothing to say about the franchise. They, however, are unwilling to give up their British citizenship, and to be counted among the Boers. England claims suzerainty over the Transvaal, and this the Boers deny.

In case of war missionary work in South Africa must, of course, suffer with other enterprises. Missions are carried on by the American Board and Methodist Board from the United States, and several English and South African societies. War not only diverts the mind of the people from spiritual things and endangers mission property, but it tends to brutalize the natives who are in the disturbed districts.

#### The Müller Orphanages.

It is refreshing to read the sixtieth report of the Scriptural Knowledge Institution for Home and Abroad, being the record of the Lord's dealings with those who have succeeded George Müller in his life-work. The report covers ninety pages, and contains over 50,000 words, giving the narrative for the year ending May 26, 1899. The first ten words aptly summarize its contents: "The signal blessing that the God of all grace bestowed," through another twelve

months. The most conspicuous feature of the narrative is the unvarying faithfulness of the great Prayer hearer and bountiful Promiser. The original workmen, Mr. Müller and Mr. Craig, are both gone, but the work goes on; and Mr. James Wright and Mr. G. F. Bergin are carrying it on upon exactly the same lines as before, and with the same experience of blessing. It has thus been demonstrated that the work was independent of even the striking and positive personality of that really great man—George Müller—that it was founded not on a man, but on a method; not on a person, but on a principle, and that God is the same God to all those who follow the same Scriptural and spiritual laws which the Divine Master has both framed and published as His spiritual code. There has been a true succession, and hence a continued success. These brethren, upon whom has fallen the mantle of this Elijah, have stood by the waters and called upon Elijah's God, and expected continued interposition of His power, and there has been no river of difficulty over which He has not opened a path.

During this fiscal year, in answer to believing prayer, and without a single application to any human being for pecuniary help, there has been received the sum of nearly £30,000 (£29,677 17s. 9½*d.*), or close to \$150,000, of which about four-fifths was taken for the orphan work, and the rest for the other objects—schools, Bible and tract work, and support of missionary workers. There has been one donation of £2,400, and a legacy of £20,000 has been left to the work, not yet paid, but in prospect. The year has been one of severe financial straits, but with the same experience as before of Divine provision and interposition.

This work interests us as a *mis-*

*sionary work* on no small scale, carried on both at home and abroad, and on strictly Biblical lines. 148 orphans have been admitted during the year, and 1,560 were under care at the close of the year. The average of Bible and Tract distribution has been fully maintained, and the schools have been continued, and the missionaries in foreign lands have been helped, at a total expenditure of £3,394 14s. 9*d.*—about \$16,500.

Since the commencement of the work, over *one million pounds* have been given for the orphan support, in answer to prayer; nearly £100,000 given to other objects; by sales of Bibles and Tracts, nearly £50,000 more; and half as much more by payment of the children in the day schools. Here is a work long revolving about one man, originated and conducted by him, whose total expenditures thus reach close on to £1,500,000, or \$7,500,000. And since apostolic days no equal amount has been spent more wisely, going farther to promote the spread of Gospel truth everywhere.

The singular fidelity of Mr. Wright and Mr. Bergin to the principles laid down by Mr. Müller seems the more beautiful in view of the frequent departures from such principles, in the case of some who have succeeded others as administrators and turned upside down the system they left as a legacy, as in the case of the Doshisha in Japan. One reason why legacies and bequests are so unsafe is that legators are so uncertain about their bequests being carried out. Let these conscientious men at Bristol speak for themselves:

Mr. Müller began this work with one clearly defined purpose, viz., to illustrate the truth that the unseen God and Father, our Lord Jesus Christ, really listens to and answers the believing prayers of His children, now, at the end of the nineteenth century, just as much as He did in the days of the Apostles, or in the days of Daniel, David, Abraham, and Enoch. To emphasize this

lesson Mr. Müller resolved, from the outset, *never to do* what, otherwise, it would have been perfectly Scriptural and therefore lawful to do, viz., to make his needs known to his fellow Christians. Only in the ear of the living God would he tell his circumstances. And for 64 years God vindicated His servant, and showed His approval of his utter trust in Himself. Beloved Mr. Bergin and I felt that if we departed a hair's breadth from this position, in conducting the Scriptural Knowledge Institution, we should be marrying its unique testimony, and so we had not a moment's hesitation.

This is written with regard to a matter so small that it would seem to belong among the matters of little importance, namely, whether a friend who inquired as to the needs of the work should be informed of the straits they were in. Would that all who administer a trust were as conscientious and careful to carry out the will of those who had founded great institutions!

The Lord's dealings continue to be very peculiar in the trials to which faith is subjected, and the reward of patient waiting. For example, between the 13th and 20th of July, 1898, the *smallest weekly total* since the commencement of the fiscal year was received (£155). From the 21st to the 27th, £1,025 came in, the small income of the week before having led to more continuous and courageous waiting on God. The trial of faith nevertheless continued, but on the 10th of December, nine months to a day after dear Mr. Müller's departure, by a donation of £2,400 and a legacy of £2,000 more, all five branches of the work were for the time richly supplied; and again on March 28, 1899, word came of a legacy of £20,000, the largest legacy to the orphanage yet announced. Here we find conspicuous answers to Mr. Müller's prayers coming over twelve months after his death.

Since March, 1834, 289,328 Bibles, 1,469,649 New Testaments, and 245,221 copies of parts of the Word have been circulated in various tongues, in all over 2,000,000! During the year 161 laborers in mission

fields have been aided. During the year over £1,000 have been used in tract distribution, and since 1840 nearly £50,000. All this is mission work, as is also even the orphan work for, in the truest sense, it is a *converting* work. The salvation of souls is in everything the supreme aim, and God constantly honors this supremacy of purpose. We know of *no place where money can be put with the absolute confidence that it will be used only for God* more than in the Scriptural Knowledge Institution at Bristol.

The editor-in-chief has been in Bristol many times, been admitted to the rare privilege of active fellowship with this noble staff of helpers in prayer and praise; been permitted to know, as outsiders do not, of the straits gone through, being admitted to the prayer-meeting of the helpers, where the wants of the institution are laid before God. He has been in all the departments of the orphanage, frequently addressing both the children and the helpers, and thus can testify, from personal and intimate knowledge, that no institution known to him more faithfully represents the principles and practises of the New Testament Church.

Once more we call attention to the singular *completeness of detail in accounting for every farthing received and expended*. We have felt compelled more than once to call attention to the absence of such detail in the reports of some societies and institutions which disburse large sums. Even when there is a detailed statement of receipts, there is often a lack of such detail in expenditure. This alienates public confidence. Donors are entitled to a report of the exact manner in which gifts are used, and no *lumping* of expenditures will suffice. The more honest the disbursement is, the more reason for such detail that there may be no encouragement to others who deal fraudulently. The more transparent all such methods are, the more is Christ glorified.

## V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

AMONG THE WILD NGONI. By W. A. Elmslie, M.B. Introduction by Lord Overton. Illustrated. Map. Index. 12mo, 316 pp. \$1.25. Fleming H. Revell Co.

This is an exceedingly interesting account of work in the Livingstonia Mission in British Central Africa. This mission of the Free Church of Scotland is the outcome of Livingstone's travels through the African jungles. The mission was founded by Dr. James Stewart and Dr. Laws on the west shore of Lake Nyassa. Slavery and barbarism faced the missionaries at every point, and there were long years of waiting for fruit. Now, however, this is one of the brightest spots in the mission world. Industrial training has been a special feature of the work, but always holding a place secondary to the preaching of the Gospel and training of converts in Christian truth.

Dr. Elmslie knows this field and people well, and vividly describes the country and people of the Ngoni, who are warriors of the Zulu race. Their history is chiefly marked by vice, superstition, and bloodshed, but there has recently been a remarkable revival among them, and hundreds are coming out to confess Christ.

MANUAL FOR STEWARDS OF MISSIONARY LOAN EXHIBITIONS. Illustrated. 12mo, 136 pp. 1s. Church Missionary Society.

Loan exhibitions for missions have received more attention in Great Britain than in America, but the demand is increasing in both countries. They are an excellent means of awakening and stimulating interest, and for imparting knowledge of foreign peoples and lands. This book is the only one published treating of the subject. It tells of the object of such exhibitions, the best method of arrangement, describes various departments, and gives other helpful hints. The book should be secured by all lead-

ers of missionary committees and others who are in a position to stimulate interest by this means.

CATALOGUE OF THE FOREIGN MISSION LIBRARY of the Divinity School of Yale University, No. 5 1899 8vo, 32 pp. Paper. Tuttle, Morehouse & Taylor, New Haven.

Mr. George E. Day has done excellent service in thus cataloging the 6,500 volumes in the Foreign Missionary Library of the University. It is a library which should be of great advantage, not only to students and professors of the university, but to many who may be able to visit New Haven, and consult its shelves. The catalog is well arranged for consultation. There are still many volumes absent from the library which we should suppose would be among the first secured. It would be of great advantage to have included in this catalog a list also of the best books which treat of mission lands and heathen peoples.

### Monthly Missionary Bibliography.

- MANUAL FOR STEWARDS OF MISSIONARY LOAN EXHIBITIONS. Illustrated. 12mo, 136 pp. 1s. net. Church Missionary Society, London.
- SELF SUPPORTING CHURCHES, AND HOW TO PLANT THEM. Illustrated from the Life and Teachings of Rev. C. H. Wheeler, D.D. By W. H. Wheeler. 12mo, 400 pp. \$1.00. Better Way Publishing Co., Grinnell, Ia.
- BLACK ROCK. Ralph Connors. Illustrated. 12mo, 327 pp. \$1.25. Fleming H. Revell Co.
- PIONEERING ON THE SAN JUAN (COLORADO). Rev. Geo. M. Darley, D.D. Illustrated. 12mo, 226 pp. \$1.50. Fleming H. Revell Co.
- RUSSIA IN ASIA. By Krausse. Maps. 8vo. \$4.00. Henry Holt & Co.
- THE HEART OF ASIA. F. A. S. Krine and E. D. Ross. Illustrated. 8vo. \$3.50. J. B. Lippincott.
- INTIMATE CHINA. By Mrs. Archibald Little. Illustrated. 8vo, 615 pp. \$5.00. J. B. Lippincott.
- IN THE VALLEY OF THE YANGTSE. Mrs. Ardold Foster. London Missionary Society.
- CHINA—ITS PRESENT CONDITION. Harold Gorst. \$3.00. E. P. Dutton & Co., New York.
- OOM PAUL'S PEOPLE. A. C. Illegas. Illustrated. 12mo. \$1.50. D. Appleton & Co.
- PRESENT DAY EGYPT. F. C. Penfield. Illustrated. 8vo. 400 pp. \$2.50. The Century Co., New York.
- TUNISIA AND THE MODERN BARBARY PIRATES. Herbert Vivian. 8vo, 341 pp. Longmans, Green & Co.



## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

## THE KINGDOM.

—A writer in *The Churchman* suggests: "It is true, tho strange, that for the first six years or so, very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dulness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from family to family, and converts multiply rapidly."

—Is it true that our missionary societies are giving an undue proportion of their means and men to the evangelization of weak and dying nations, and neglecting the strong and numerous nations which will probably have a dominating influence in the future? It may seem so, but we doubt if it is so in reality. The weak nations were in most cases accessible; the strong were shut off by the arm of military power, by immemorial customs, and by religious prejudices. Access to the weak was easy; to the strong it was impossible for decades after missionary work began. The East India Company, which was so bitterly opposed to the spread of the Gospel in India, was not superseded by imperial power until forty years ago. India has not been neglected. China was entered as soon as ever the smallest opening was forced in her stout walls of pride and prejudice, and proportionately to their strength the churches have continued to work for her. Mongolia would have been Christianized ere now but for the Russian govern-

ment. Japan has been greatly aided. All the same, the churches need a quickened sense of responsibility to these coming nations.—*London Christian.*

—In the *Baptist Missionary Magazine* for August is an editorial on Self-Supporting Industrial Evangelistic Missions, especially in Africa. As a matter of fact, the article declares the following:

"Almost every mission field, particularly in Africa, is strewn with the wrecks of industrial missions—the mournful reminders of high hopes and blooming enthusiasm dashed on the rocky shores of practical and painful experience. After scores of trials, a careful study of world-wide missions for eighteen years fails to disclose a purely industrial, evangelistic, self-supporting mission to the heathen in successful operation in all the world."

—An English paper says: "The most remarkable feature of the present 'boom' is, of course, the amazing success of Mr. Sheldon's books. About 20 publishers are publishing sixpenny novels, and quite 15 of them are turning out 'What Would Jesus do?' and the half-dozen companion books. There has been nothing in the present century like this sermon story. It has sold in literal millions, 3,000,000 having been sold in this country alone (much increased by latest returns). The success is the more remarkable because two of Mr. Sheldon's stories had been published in serial form in England in 1895 and 1897, and had attracted no special notice. Yet in less than six months the circulation of 'In His Steps' has far surpassed the total circulation of all Mrs. Henry Wood's novels in forty years! 'East Lynne,' which has had a bigger circulation than any other Eng-



lish copyright novel, has only reached 480,000 copies, and it is said that the total number sold of Wm. Black's novels is not more than 300,000. 'Three Men In a Boat,' a remarkably popular book, reached 160,000; 'Beside the Bonnie Brier Bush,' 90,000; 'A Prisoner of Zenda,' 70,000; and 'The Christian,' the most popular book of 1897, sold to the extent of 123,000 copies in that year. But how paltry these figures are beside Mr. Sheldon's millions!

—A contributor to the *Indian Standard* discusses "The Pauline Privilege" of remaining single, and makes a racy "Plea for Toleration." He resents the insinuation that the celibate is a sort of freak, an abnormal accident for which there is no accounting and of which the fewer the better. He thinks it is just as possible that a *man* should enter upon a missionary career with a deliberate and prayerful purpose to devote himself wholly to the work without the counter-attractions of married life, as that a woman should do so. The article concludes: "Of course, we shall hear plenty about the drawbacks—how deficient the celibate must necessarily be in dealing with the domestic side of the people's life, and in particular how impossible it is for him to reach the women—tho even in this direction a good deal can be done with the help of an experienced Bible-woman. But we are not pleading for entirely celibate missions, being, indeed, more broadminded than the benedicts who would sometimes appear to wish for the entire extermination of the celibate race! We only plead for liberty, for the right to exist, and that not on sufferance merely, but as those who have seen our own vision from the Lord and received 'our own gift' as well as they, and who desire by God's

grace to abide in the calling wherein we were called to the work, celibate, for the kingdom of heaven's sake."—*Indian Witness*.

—Says Rev. S. H. Chester, who is a missionary secretary (Presbyterian) and so ought to know: "The native church will learn more of the art of management in six months in managing its own things—which itself pays for—than it will learn in six years in managing mission things—which the mission pays for." No doubt the native Christians, if left to themselves, may make mistakes—but what home church does not? But the ultimate aim of all missionary effort should be so to develop native forces that in time the missionaries will become supernumeraries, and the work of evangelization be carried on wholly by native forces.

—Some people are very fond of looking at missionary work from an amateur mathematical point of view; they say:

'Let  $x$  = the amount of money spent by the society in the year;  
 $a$  = the number of baptisms in the year; then  $\frac{x}{a}$  = the cost of each convert. For 1898-99 this equation for the C. M. S. would be  
 $x = \text{£}330,000$   
 $a = 16,000$  converts = £22 each.

Not a very large sum of money, but is it correct? No, certainly not, and a real mathematician would at once see where the fallacy lies. There is another factor which ought to be taken into consideration, viz. " $b$ ," equal to the immense amount of work done which, while perhaps not resulting in direct conversions, is yet steadily breaking down cruel, hellish, awful heathen customs; it is raising the position of women, saving life, healing the sick, lessening the immorality, teaching the doctrines of Christianity—in short, work which is slowly, but none the less surely, civilizing the world—

teaching that there is no true, real, permanent civilization which is not based on Christian principles.—*C. M. S. Gleaner.*

—The Southern Baptist Convention puts forth these figures which relate to its foreign missions:

COUNTRIES.	Missionaries.	Native Assistants.	Churches.	Baptisms in 1899.	Membersh.
China.....	40	55	22	427	1,802
Africa.....	6	10	6	37	341
Italy.....	1	20	22	38	518
Mexico.....	10	19	26	45	1,091
Brazil.....	18	17	23	285	1,524
Japan.....	7	7	1	13	71
Total.....	82	128	100	845	5,347

—The Mennonites are about to establish a mission in India, and have sent two men to explore and select a region in which to locate for work. The United Evangelical Association, one of our newest bodies, has selected China and Hunan Province, and as soon as such can be selected will send out two men and their wives, one of whom is to be a physician.

#### AMERICA.

**United States.**—The New York World recently published a list of donations to church education, etc., in this country during the month of May. The sum total is \$3,220,600, divided as follows: Educational institutions, \$1,092,000; charity, \$80,000, and churches \$114,000. The great institutions of the country were remembered with great gifts. The University of Pennsylvania received \$625,000; another institution, not named, \$250,000, and Columbia University, \$217,000.

—The not commonly ranked among missionaries, yet most assuredly Anthony Comstock is a man with a mission from heaven, and one also which he proposes to fill to the full, cost him what it may; for we read that no less than 72 tons of

vile books or pictures, enough to work an immense deal of corruption, have been destroyed by the Society for the Suppression of Vice. Along with this, more than 2,000 persons have been arrested for their conduct in sending forth this obscenity. So, God bless and prosper Anthony Comstock and his work.

—The Rev. Ng. Poon Chew, of Los Angeles, Cal., is about to start a paper in the Chinese language to further the interests of missions among the Chinese on the Pacific coast. For this purpose he has procured 250,000 types, which represent 11,000 different characters, and require that number of separate boxes in which to keep them.

—In one particular, at least, all our men in the government service might pattern after one of the Japanese consuls to this country. When connected with the Japanese embassy at Washington he was asked to translate some papers about the liquor business with Japan. He declined on the ground that he was willing to do anything for his country's good, but would do nothing to introduce into his country what had never been anything but a curse to other nations.

—The report of the Commissioner of Indian Affairs shows that during the past year there have been on the rolls of the Indian schools 24,004 pupils, with an average attendance of 19,671, a considerable increase over the preceding year. The great majority are in the regular government schools, 19,899; there are nearly 3,000 in the contract schools, 315 in public schools, 737 in mission boarding schools, and 54 in mission day schools. The appropriations for the education of Indians in schools under private control have diminished steadily. For the present year the sums are: For the Roman Catholics, \$116,862;

for Lincoln Institution, \$33,100; for Hampton Institute, \$20,040—the last two being special appropriations. The amount appropriated for the present year is \$2,638,390, a slight increase.

—Speaking of Indians, from the following statement it would appear that, after all, they are really human: Rev. S. G. Wright, now of Oberlin, left home recently for a visit among one tribe of the Ojibway Indians, near Hayward in Northern Wisconsin, and from there will go to Leech Lake, Minnesota, where another tribe of the same Indians live. Mr. Wright was a missionary among these Indians for about thirty years, teaching and preaching near Hayward for nine years, and near Leech Lake for twenty years. *All his expenses will be paid by the Indians*, who wish to see their old teacher and friend.

—More than 24,000 volumes of missionary literature have been placed in the hands of the young people in the United States by the Methodist Student Missionary Campaigners. Every day brings new orders, and it is now assured that at least 40,000 volumes will be sold by September 1. From every hand come reports of missionary fires which are being kindled by the reading of these splendid books.

—Of 303 missionaries sent out by the Women's Foreign Missionary Society of the Methodist Church only 18 have died, 7 of them dying on the field.

**Canada.**—The Canadian Presbyterian Woman's Missionary Society has reached its twenty-third year, has representatives in India and China, and reports 642 auxiliaries, 302 mission bands, a total membership of 21,000, and an income of \$15,513 last year.

## EUROPE.

**Great Britain.**—Dr. Fairbairn, in an article in the *Contemporary Review*, gives to English readers a striking instance of how the idolatry of the mass, as practised by ritualists in England, is looked upon by the Hindu. "We," said the Hindu, "make an image, or a symbol, of our god; but we never confound either with the god it speaks of. The most illiterate person knows that there is one Vishnu and one Siva, one Krishna, and one Vali, and that there is not such an infinite multitude of these deities as there are symbols or images in the land. But you, you take a piece of bread and a cup of wine; you utter over them a prayer, and they straightway become the flesh and blood of your God, which you offer up in sacrifice and then consume. In all Hinduism you will find no idolatry as gross as this."

—In one of the May gatherings this year the pitiful object-lesson of a burnt Bible was held up to view. Its owner, a young Englishwoman, was present, bearing the marks of those who at priestly instigation sought her own and her husband's life. This happened in Brazil, but it is the same wherever *the priest* holds rule, and it is sad to think that this is the system which the Ritualists of to-day would fain bring back upon us, and which our foolish rulers in Church and State treat with such tender concern. A burnt Bible is a true and expressive mark of Rome.—*Medical Missions.*

—Among the shareholders of the brewing company of Guinness & Co., are no fewer than 178 persons bearing the title of "Rev.," including bishops, deans, archdeacons, and canons—all, of course, in the famous Apostolic Succession. In four other brewing companies are

133 persons designated as "Rev." This reveals the secret of the opposition many of the Anglican clergy show to temperance work. I should like to know what the honest opinion of blessed Peter and self-denying Paul is concerning these successors of theirs whose inconsistency they observe from the battlements of paradise.—*Indian Witness*.

—The British and Foreign Bible Society has begun to prepare for its Centenary in 1904, by publishing a series of papers termed "Bible House Papers," dealing with the work of Bible translation, etc., during the hundred years. The first two have already appeared, and have been written by Mr. G. A. King, and the Rev. J. Gordon Watt. The former is entitled "In Our Tongues," and gives an alphabetical list of the new versions added by the B. & F. B. S. during the ten years, 1889-98, with some particulars about each. Mr. Watt's contribution is entitled "Four Hundred Tongues," and gives a list of 406 languages in which versions of the whole or part of the Bible are in use, of which 111 possess the whole Bible, 91 the New Testament, and 204 only portions.

—How have times changed! A hundred years ago, when the Church Missionary Society was founded, the bishops timorously held back from it, scenting heresy in it, and the Archbishop of Canterbury hesitated to give his sanction to the new foundation. And now a stately array of princes of the church delight to have a part in the jubilee of the same society! Nay, more: the Archbishop of Canterbury himself, the Primate of the English Church, delivered the Centenary Sermon.—*Allgemeine Missions Zeitschrift*.

—One of the directors of the London Missionary Society has promised

to support entirely a new medical missionary in South India, and has also given £500 for extension of work in New Guinea; another has promised to support a medical missionary in the Amoy district; a third has undertaken the support of his own daughter, who is going as a medical missionary to Central China; a fourth has given £500 to the general funds of the society, and other large amounts to various special funds. And now news has come that an old friend of the society in Australia has promised £2,000 for the establishment of two new inland stations in New Guinea.

—We notice the statement in the *Mogalo Cristiane* that when Queen Victoria came to the throne, more than 50 per cent. of her people—in the United Kingdom—could not write, and that now only 7 per cent. are unable to write.

—Last year the charitable income of Great Britain and Ireland approximated closely on £30,000,000, and of that immense sum only £1,400,000 was spent on missions to the heathen, or, in other words, while every man, woman, and child at home could claim 15 shillings as their share of charitable gifts every year, 1,000,000 heathen have to divide 20 shillings between them!

**France.**—It is interesting to observe that the Evangelical Christians of France are organizing a definite deliverance of Gospel testimony and a bold statement of Protestant principles for the Exposition to be held next year. The Central Committee of the Mission Intérieure Evangélique have proposed measures on a scale that shall compel public attention. To begin with, a large hall, to hold 1,500 or 2,000 people, will be provided to serve as a center of preaching and teaching effort. Lecturers, evan-



gologists, and singers, representative of all the churches, will combine to place the Gospel in evidence before the millions who will visit Paris from many lands.

—"And Satan came also." Since we read that for the Paris 1900 Exhibition a huge wine barrel has been built, and 150 Nancy workmen have been entertained in it to dinner. The cost of the cask is £6,000.

—The Paris Society, responding by the despatch of workers to calls far beyond its resources, has nearly doubled its income during the last twelve months; and opens the financial year with a large balance in each of its funds.

**Germany.**—Aided by the Morton bequest the Moravian Church is about to extend its mission work by establishing new stations in South Africa, on the Mosquito Coast (Nicaragua) and in Labrador. It is expected that \$80,000 will be applied to this new work. According to the conditions stipulated in the bequest, the money must be used for wholly new enterprises. This church has in heathen countries 182 mission stations, 372 European missionaries, and 1,945 native agents. In connection with the mission congregations there are 33,505 communicants and 62,206 baptized adult candidates for baptism. Last year the cost of this missionary work was £82,700, while the total income was £70,300.

—This same body of Christians has recently decided upon the transfer of the Greenland mission field to the State church of Denmark. The Greenland mission was established as early as 1733, and closely followed upon the first enterprise of this kind in the West Indies in 1732. The transfer was made not for financial, but purely for practical reasons.

**Italy.**—A German journalist has given some interesting statistics regarding the income of the pope. Leo XIII. requires £280,000 annually for the payment of his private chaplains and the support of his household in the Vatican and elsewhere. Cardinals and diplomatic representatives abroad cost £20,000; the up-keep of the Vatican, £100,000; alms and gifts to schools and charities, £60,000; "presents," and other gifts, £60,000, and "miscellaneous expenses," another £40,000.

**Spain.**—Last April five Protestant ministers gathered for conference at Madrid. Pastor Fliedner in his address stated that the collapse of three great Roman Catholic powers (Austria, 1866; France, 1870; Spain, 1898); augured the dawn of a new era. Never since the days of the Reformation had there been such an open door.

—The occasion which led to the passage of the Act of 1868, which repealed all Spanish restrictions on liberty of conscience, is an interesting one. In the year 1863, according to the *Interior*, the municipal authorities of the city of Madrid decided to extend the boundaries of that city to the north. In order to do this they cut through the elevated plateau, "Quemadero," which was, in ages past, the execution ground of the Inquisition. In so doing, the remains of multitudes of Protestant martyrs were exhumed. The sight of charred human bones, and half consumed masses of hair, with other unmistakable evidences of suffering, wrought upon the feelings of the people, and led to the act which was past in that year for freedom of religious belief. This act, tho imperfectly executed, still remains on the statute book of Spain.

**The Jews.**—According to Prof. Cyrus Adler, following the most reliable estimates obtainable, the



total number of Jews in the world is 10,728,491, distributed as follows: Russia, 5,700,000; Austria-Hungary, 1,860,106; United States, 1,043,800; Germany, 567,884; Turkey, 350,000; Rumania, 300,000; Morocco, 150,000; British Empire, 148,130; Abyssinia (Falashas), 120,000; Netherlands, 97,324; France, 72,000; Tripoli, 60,000; Tunis, 45,000; Algiers, 43,500; Italy, 38,000; Egypt, 25,200; Persia, 25,000; Bulgaria, 16,290; Turkestan and Afghanistan, 14,000; Switzerland, 8,039; Argentine Republic, 6,735; Greece, 5,792; Servia, 4,652; Denmark, 4,080; Belgium, 4,000, etc. In this country New York leads with 400,000. Then come Illinois and Pennsylvania, with 95,000 each; Ohio, 50,000; California, Maryland, and Missouri, 37,000 each, etc.

—Pastor de la Roi, himself a convert from Judaism, and the author of a three-volume series on the history of Jewish Gospel work, has collected from all available and reliable sources the data as to the gains that have been made in the nineteenth century for the Christian Church from Israel, and has given his results in two articles published in the *Nathanact*, of Berlin, Nos. 3 and 4. According to de la Roi's computation the total gains made from Jewish sources and all the branches of the Christian Church since the year 1800 has been, in round numbers, 224,000. The gainers by baptism of converts have been the following:

The Protestant Church.....	72,740
The Roman Catholic Church.....	57,300
The Greek Catholic Church.....	74,500

Total, by baptisms..... 204,540

In addition the gains by mixt marriages have been nearly 20,000, making a total of at least 224,000. The leading countries who have furnished this contingent were: Russia, 84,500; Austria-Hungary, 44,768; Great Britain, 23,500; Germany,

22,500. The average annual gains from these sources for the Protestant Church have been 1,450; for the Roman Catholic, 1,250; for the Greek Church, 1,100; from mixt marriages, 1,450, or an average annual total of 5,250 additions from Jewish sources since the beginning of the present century. — *The Independent*.

## ASIA.

India.—Dr. Spinner, of Weimar, in the *Zeitschrift für Missionskunde*, makes some remarks about Buddhism which are startling, but unquestionably true.

“When, some 2,000 years before our era, the Aryans, full of courage and energy, penetrated from Cabul through the Khyber passes, into the valley of the Indus, Juuna, and Ganges, they composed and sang magnificent heroic lays. This we see in the oldest part of the Veda. Their mythology was energetic and poetical. The hot sun of India, the easy life of conquerors, exchanging the sword for the plow, transformed daring courage into quiet contemplation. Instead of kings and heroes it was the priests, the Brahmins, who controlled the people, having gradually risen to be the highest caste. The religious conceptions were cut to a hierarchical pattern, and the soil that nourished them was no longer a channel of fresh enlivening mountain water. It was now drenched with unwholesome swamp-water, giving birth, it is true, to luxuriant culture. The fantasy of the post-vedic Indians revelled above all in dreams of hell and paradise. Then the noble reformer, of princely race, Giddastha, the Buddha, shattered the whole fabric of Brahmanism, took from it its hells and its heavens, nay, by the force of a pitiless logic, even its gods. For fancies of heaven and hell there was no place in Buddha's view of

the world, any more than for any sort of divinities. The irony of fate, however, has brought it about, that soon after his death not only was he himself raised into a god, but in numberless incarnations of his person, in the deification of the first disciples, and in the gradual reacceptance of the whole pre-Buddhistic Indian pantheon, more gods were given to Buddhism than the old Brahmanism possess. Parallel with this proceeded the transformations of the eschatological conceptions of Buddhism into those of the Brahmanical era. The terrors of the hells and the sensuous paradisaical joys of the heavens, in the shape in which for 2,000 years they have controlled the Buddhist believers of Asia, have nothing to do with the doctrine of Buddha. They lead us directly back into the time of the Brahmanical religion of nature. It is in this, and only in this form, that the non-Indian peoples, the masses of which have gone over to Buddhism, so-called, have learned and accepted this religion, which, after the sixth century of our era, fleeing from India, but conquering elsewhere, overpast every bound. Never in the history of religion has a more fatal *quid pro quo* come to pass. The professors of genuine Buddhism are to-day as good as extinct. So far, as is supposed, from numbering hundreds of millions, they now, in fact, number only thousands. Their place for 1600 years back, has more or less consciously been taken by adherents of Brahmanism, or more specifically, of Hinduism."

—Says Dr. Fairbairn: "One thing impress me greatly—the devotion for the people of those who know them best and had lived longest in close intercourse with them. It is wrong to attempt to speak in generalities, which are ever closely allied to falsities; but one may say

that where the missionary has the advantage over the civilian is in his much closer intercourse with the Hindu men through his longer residence in one place, and through his approaching them on the side of their intellectual and religious interests rather than on those of their commercial, judicial, or civil. It may be a curious fact, but it is a true one, that I found more appreciation of the good things in Hindu men and in the Hindu religion among the missionaries than in any other class of the European community. It is possible that the missionary does more to reconcile the Hindu to the British *régime* than any other single Western element operating in India."

—It appears that the British government is disposed to apply to Indian Christians the heavy legacy and heirship duties of England. These are not exacted of Hindus generally. A meeting was to be held at Bombay of Indian Christians, Protestant and Roman Catholic, to protest against this strange penalty laid on Hindus for adopting the religion of their empress.

—In the Anglican cathedral of Calcutta the new Episcopal throne is surmounted by a poppy-head finial. The *Bombay Guardian* keenly asks whether this is meant to represent opium, as so large a source of revenue to the government which supports this metropolitan see.

—Sir John Woodburn, lieutenant-governor of Bengal, in closing his interesting speech at St. Andrew's dinner, went a little out of his way to refer to what he had witnessed on his recent tour in Chota Nagpur. He paid a fine compliment to the work of the missionaries in that region. Said he:

"Speaking of Chota Nagpur, I was thinking of the surprise that arrived there even to so old an Indian

as myself. We are accustomed to think of the savage tribes in these hills as almost irreclaimable from the naked barbarism of their nomad life. What did I find? In the schools of the missionaries there were scores of Koh boys rapidly attaining University standards in education. It was to me a revelation that the savage intellect, which we are all apt to regard as dwarfed and dull, and inept, is as acute and quick to acquire as that of the son of generations of culture. It seems incredible, but it is a fact, that the Koh lads are walking straight into the lists of competition on equal terms with the high-bred youth of Bengal. This is a circumstance so strange, so striking, so full of significance for the future, that I could not refrain from telling you of this last surprise of this wonderful land we live in."—*Indian Witness* (quoted in *Harvest Field*).

—Bishop Thoburn in accounting for the falling off in membership of the Central India Mission of the Methodist Episcopal Church last year, gives, as one of the reasons, the following statement, which contains wisdom which has wide application: "A third decrease, and one which cost us the loss of several thousand members, was in the Bijnour district. It seems that the baptism of most of the converts in that region had been largely only formal. The people of the lowest caste had decided by general consent to become Christians. They had been baptized in large numbers without any organized effort being made to break them off from their old associations and properly to initiate them into the Christian faith. The result was that when an effort was made to enforce certain Christian usages and laws, such as the marriage law, the people were found utterly unprepared to maintain a proper Christian profession."—*Congregationalist*.

—There are now 6 women connected with the Missionary Settlement for University Women, Bom-

bay, and the constituency at home embraces 39 colleges and 15 schools. Work is carried on chiefly among the upper-class Parsees, and such work is necessarily slow and difficult. Still, the reports are encouraging, and Miss de Sélincourt has been "prospecting" with a view to the extension of the work to other University centers in India. The income for the year was £520, and the expenditure £630.

—A "Model Constitution and By-Laws" has been published in English, Telugu, Tamil, Canarese, Mahrati, Hindi, Urdu, and Bengalee, and 150 societies have already been organized, of which 60 are in the Madras presidency, 11 in Bombay, 18 in Bengal, 12 in the north-west provinces, 9 in Central India, 15 in Burma, and the others in other parts of India and Ceylon. In the Arcot mission of the Reformed (Dutch) Church, of which Madanapalle is a station, "the Christian Endeavor has come to be an important factor in the church work." There are now in that mission 9 societies with 250 active members, besides many associate members.

—Rev. Dr. Chamberlain, by advice of his physicians, is returning to America. It seems probable that he will be unable to return to the field where he has labored so long.

Tibet.—One of the most remarkable achievements in the missionary field was the work of Heinrich August Jaeschke, one of the Moravian brethren, who translated the Bible into the Tibetan language. Jaeschke was born at Herrnhut, in Saxony, in 1817, and died there in 1883. He joined the Brethren in the mission at Kyelang, on the Bagha river, in southern Tibet, in 1854. Tho excluded from further entrance into the "forbidden land," he began at once to learn the lan-

guage, and prepared a lexicon of German and Tibetan in manuscript, which was published in lithograph. Another lexicon followed in English and Tibetan, and some translations of religious works. Next he produced a dictionary of English and Tibetan, with illustrations of words and passages from Tibetan literature. This was published in print. All the while he was at work on the Bible, and completed the New Testament, visiting London to supervise its publication by the British and Foreign Bible Society. His material for the Old Testament was afterward edited by his co-missionary and pupil, Sloberg.

**China.**—Four years ago there were only a dozen native newspapers in the whole Chinese empire. Five of these were published in Hong Kong, 3 in Shanghai, 1 each in Canton, Foochow, Tientsin, and Peking. There are now 30 or 40 native papers in the empire, and perhaps as many magazines and similar periodicals. Fifteen newspapers are published in Shanghai alone, 12 of which are dailies. Indeed, of the 30 or 40 newspapers the greater portion are dailies. Thus altogether there are perhaps 75 papers and magazines issued in China. The great majority of them very naturally belong to the reform party.

—It appears that not all missionaries have an easy time. These statements relate to one sent out by the American Presbyterian Church, Mrs. J. H. Laughlin, recently deceased. Their house was painted, not to please American eyes but Chinese taste. "This old wall is full of chinks and there used to be always curious eyes peeping through, but we let them peep and tried not to have anything going on that would seem strange to the Chinese, and we made friends with

the women by calling them there, and asking their advice about dress for ourselves and Isabel." Little daughter was permitted to exchange courtesies with Chinese children and play freely with them in the court, where seesaw and swing were placed designedly. Tho for twenty years Mrs. Laughlin lived with a crowd of Chinese women and children coming and going, the fact that she was hostess, last year, to 5,000 is almost inconceivable. No wonder that she wrote, just one month before she rested from her labors: "Lately I have had so many visitors that I am well worn out with them. The Spring Festival brought thousands of country women into the city; only a few modest hundreds visited me, but they were enough to trample the flowers out of my front yard, for the rooms would not hold them all. . . . Visitors give us the chance to show the people that we are human, not horned unicorns. Some of these women are religionists, the best to teach the doctrine of a way of escape from sin, for they feel that they need such a Gospel."

—We are continually obliged to modify our notions of strange countries, sometimes religiously, sometimes morally, sometimes socially, sometimes physically. The Rev. Frank P. Joseband, in the *Chronicle*, remarks: "A word about the country reached from the 'door' of Amoy may not be amiss, as some people seem to fancy China is one great flat plain. I venture to call the Tokien province the 'Wales' or 'Scotland' of China, so diversified is it as to natural scenery. Mountains several thousand feet high are found all over the province, with fertile valleys in between, well watered by good rivers. In most parts the soil is rich, yielding good crops of rice, barley,



wheat, sugar-cane, sweet potatoes, tobacco, as well as great varieties of vegetables. Fruit trees abound—oranges, limes, bananas, plantains, pineapples, persimmons, pumpmeloes, mangoes, loquats, carumbokes, and many other kinds with local names that have no counterpart in English. Forests of pine and fir are found on the hills; the wide-spreading banyan and the elegant bamboo on the plains, among the towns and villages. Coal and iron are met with, as well as many other precious metals, but this store of heaven-provided gifts is only very partially worked, owing to the firm hold that superstition has upon the people. Tea, paper, lumber, articles made from bamboo, are the principal products, tho, alas, less tea is grown each year, its place being taken by the poppy—for opium."

—A few years ago a doctor, with his two sons, was baptized by the German missionaries in China. One of the sons related that his grandfather had gone as a rebel in the army of the Taipings to Nankin. When he came back he was an altered man. He worshipt idols no longer, and became angry when he was askt to do so. He was often found lying on his mat with his face to the earth as if he were praying; nobody then dared to disturb him. After his death they found among his medical books—for he also was a doctor—a New Testament which he had carried away from Nankin.—*Evangelisches Missions Magazin.*

—In the Shansi province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither reader nor hearer understood. But they were so imprest that they came to the conviction that the book must come from

heaven, and they paid divine honors to it for many years. Later on they received a New Testament, and began to worship Jesus and the apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed and baptized, and, filled with zeal for Christ, began to gather two little churches around them.—*Evangelisches Missions Magazin.*

—In *China's Millions* the story is told of Dr. Tsen, a Chinese doctor and drug-seller in Ganping, province of Kwei-chan, who became interested in the Gospel as soon as he first heard it, and at once began to close his shop on the Lord's Day. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came round. After a few weeks this test was put before him: "If you really believe in Jesus as your true Savior, you should take down your picture image of the goddess of mercy from your shop and burn it." The taking of such a decided stand for Christ would at once call forth bitter persecution; but he answered: "I have been seeking a Savior for forty years, and now that I have found one do you think that I can not suffer for Him?" He went home and at once took down the paper idol and burned it. Great persecution broke out against him, but the peace of God in his heart kept him steadfast, and afterward others of his family were brought to Christ through his influence.

—Missionary work among women in heathen countries is very slow from their difficulty in grasping the most simple truths. A Chinese woman who had listened with interest to a lady's teaching about faith in Christ, askt: "If I trust in Jesus, must a letter be sent to tell



him?" Another day she inquired: "If I believe your doctrine, must I eat foreign food?" The language is difficult for the missionary to master, but what makes it more so is the fact that conversational words are so different from book words.

**Japan.**—A writer in the *Japan Mail* gives a summary of a curious article that appeared in a native Japanese paper on the Buddhist priesthood and their classification. He divides the 100,000 Buddhist priests in Japan (scarcely any of whom, he says, lead moral lives) into 20 classes, like these: corn-stealing priests, drum-carrying priests, showmen, racing priests, demon priests, Scripture sellers, Scripture readers, speech sellers, concubine keepers, grave keepers, mendicants, money collectors, traders, diviners, moxa markers (*i. e.* cauterizing priests), and praying priests.

—Concurrent with the enforcement of the new treaty rights of Japan over residents within her borders, an injunction was issued by the chief vicar or primate of the Buddhists of Japan, urging upon the lesser clergy and the laity strict obedience to the new spirit of liberty of conscience within the empire and abstention from all resistance to foreigners engaged in trade or religious propaganda. A similar injunction was issued by the chief prelate of the Shingon sect of the Buddhists.

—The real intent and full meaning of this "new departure" is not yet known, and developments will be watched with no little interest, for the Department of Home Affairs has notified all persons proposing to teach any religion to give to the chief official of their district a full account of themselves, of their religious belief and method of

extending it. If they propose to build a place of worship they must give reasons for so doing, the time when the building is to be completed, and the proposed method of managing and maintaining it. If permission is given and the structure is not finished within the time specified, the permit expires by limitation. The choice of a teacher or preacher is also to be referred to the chief of the district, with a statement of his qualifications and the method of selecting him. Any proposed change of creed or leader must be laid before the civil authority with statement of reasons therefor, and permission to make the change must be secured.

—The Kumi-ai (Congregational) churches of Japan have recently been celebrating the twenty-fifth anniversary of the organization of the first two churches of their number, that of Kobe, organized April 19, 1874, and that of Osaka, May 21 of the same year. The Kobe church has now a membership of 522 and the Osaka church has 471. It is a significant fact that within twenty-five years since the first Kumi-ai church, consisting of 11 members, was formed, the number of these churches has increased to 70 and the membership to 10,046.

—The Methodists have now in Japan 60 organized churches and 3,023 members. The number baptized during the eight months from August, 1898, to March, 1899, was 428, the increase over last year being 25.

#### AFRICA.

**Egypt.**—At a conference of Christian workers called by the American (United Presbyterian) Mission, and held in Cairo, July 31 to August 2, there were present about a dozen members of the Church Missionary Society from Cairo. The North African Mission, which has work

in Alexandria, contributed, perhaps, 10 more. The "Egyptian Mission Band," of 7 young men who recently came to Alexandria, were in regular attendance, with the exception of 2 who are in Syria, and 1 in England. Besides these, were representatives of Bible societies, of soldiers' homes for work among the men in the British army, the pastor of the Scotch church in Alexandria, the pastor of the Armenian congregation in Cairo, and others.

—These figures relating to this same American mission are significant. There are 210 central and out-stations, extending from Alexandria, Damietta, Port Said, and Ismailia on the Mediterranean Sea and Suez Canal, throughout the Delta and along the Nile to Assuân, in Upper Egypt, and Kosseir on the Red Sea. The majority of the large towns are occupied, and many of the smaller ones. From these centers the work is carried into the villages by means of colporteurs. The Synod of the Nile consists of 4 Presbyteries, with 31 native ordained ministers, 19 licent preachers, 10 lay workers, and 8 theological students. In the churches and preaching places an average of 11,155 people attend the services on the morning of the Lord's Day. There are 6,200 communicants in the native church. The educational work includes nearly 200 schools for both sexes, located in all parts of Upper and Lower Egypt, many of which are self-supporting. In these schools last year were nearly 12,900 pupils. The Theological School is located at Cairo and the Training College at Assyut. There are about 500 pupils in the college, 400 of whom are boarders. Over 3,000 women and girls attend the Sabbath morning services, and at least 10,000 women and girls in home, church, and

school, are under the influence of the Gospel. The native evangelical community numbers 22,500. Of these 6,020 males, and 2,091 females can read. Of the entire population of Egypt, including foreigners, only 88 males and 6 females in 1,000 can read; while of the evangelical community, 521 males and 200 females in 1,000 are able to read.

**West.**—Bishop Tugwell, of Western Equatorial Africa, has recently written a strong letter to the London *Times* concerning the alarming growth of the liquor traffic on the western coast of Africa. He shows from the Lagos *Government Gazette* that the amount of gin imported at Lagos in January, 1899, 52,753 gallons, was nearly twice as large as the amount imported in January, 1898. In like manner the amount of brandy imported had been doubled. Drunkenness among all classes is rapidly increasing, even Mohammedans yielding to the new vice.

—We ought not to omit to call attention to the great change which will be made in West Africa by the legislation of the last session of Parliament. The territories hitherto ruled by the Royal Niger Company will be taken over by the British government. The first governor of the Upper Niger district will be Col. Lugard, well known as having administered Uganda under the imperial British East Africa Company, and as having done somewhat similar work in Nyassaland. The consequences of the change to our mission are not easy to forecast. We can not, however, omit to express our gratitude for the assistance frequently rendered by Sir George Taubmann Goldie, the governor under the Company.—*C. M. S. Intelligencer.*

**South.**—Two former Lovedale students have been very successful

during the present year at the University of Edinburgh. Mr. James Gray has graduated M.A., having distinguished himself in political economy; and Mr. William Girdwood has past the third professional examination for M.B., C.M. Mr. James Dower, another former Lovedale pupil, has gained an entrance scholarship of £30, the largest bursary open to competition in the Congregational Theological Hall, Edinburgh. Mr. Dower is preparing for the ministry. The civil service list of Cape Colony for 1899 shows the names of 33 natives, educated at Lovedale, who are now occupying various positions in the service. One has attained to a salary of £200 a year; there are 18 whose allowances range from £100 to £155; and 14 from £50 to £100.

—The Rhenish Missionary Society has in Cape Colony a number of churches which are self-supporting. For years they have cost the society nothing, either for the salary of missionaries or teachers, or for the building and maintenance of churches and schools. It is true that the English government pays a considerable annual subsidy to the schools, and that rents paid for missionary property also produce certain sums; but still, the spirit of sacrifice in the congregations deserves recognition, as they yearly supply what is needful out of their own means by voluntary contributions. The most striking proof of this willingness to contribute is the stately church at Worcester, the two missionaries' houses, and the schools, which have all been built in this way. And, further, these churches have been led to feel it to be their duty to help in the evangelization of other races in Africa, and, altho they are anything but rich people, the 15,000 Christians there contribute from four to five thousand marks an-

nually toward the latest mission of the Rhenish Society, that to the Ovambo.—*Berichte der Rheinischen Missionsgesellschaft.*

—The Universities' Mission to Central Africa (Zanzibar, Lake Nyassa, etc.) was founded in response to an appeal of Dr. Livingstone. The missionaries receive no stipends, and bare maintenance allowances are paid only to those who can not support themselves. At the consecration of Bishop McKenzie, Bishop Gray spoke of the new bishop's field as the first link in a chain of missions which would one day stretch from Cape Town to Cairo. The staff now numbers 200 persons, of whom 118 are natives. In the last year 850 men and 478 women were confirmed. Peace has been established where everybody was at war before the coming of the missionaries.

—The last school session in Ngoni-land began with an attendance of 7,000 scholars, and for the office of teacher in these there were 140 competitors.

**Uganda.**—During the year 1898 there were sold 5,339 New Testaments and Bibles, 8,445 Gospels and portions of Scripture, 5,247 prayer-books and hymn-books, 225 copies of the "Pilgrim's Progress," and a large number of tracts, etc. Nearly all were paid for in shells, which form the currency of the country, to the value of £1,433. The shells numbered 6,800,000!

—This impressive illustration is given of the value which the Baganda attach to the Scriptures: "One sees some interesting instances of what the people will do to obtain books, which are very expensive indeed, especially as compared with the rate of wages. Imagine a man carrying a box weighing 65 pounds on his head for 34 miles, under an African sun, then

walking 12 miles to fetch another load of 35 pounds, which he then carried the return journey of 35 miles. As soon as he received the cowrie shells as wages, he walkt off to buy a New Testament." Would that our people in this Christian land appreciated God's Word as much!

—The native Christians in Uganda, are every month purchasing more than \$500 worth of books and stationery, a large part of the books being Christian. In the mission are 15 native priests and deacons wholly supported by the native church.

—A recent number of the *Baptist Missionary Magazine* has the following interesting note with reference to Uganda as a meeting point of great importance in Central Africa. In speaking of the C. M. S. missionaries of Uganda, it says: "They are nearer to the English Baptist station at Stanley Falls, on the Kongo, than they are to their own central station at Mengo, on Lake Victoria. One of the Uganda missionaries recently returned to England by way of the Kongo, which will probably become the shortest and cheapest way from England to Uganda. The line of railway from Cape Town to Cairo will be met in Uganda by the line now building from Mombasa on the east coast, and the route from the west coast via the Kongo will also effect a junction with the north and south line somewhere in this same territory. Uganda will be at the meeting of the ways."

**Madagascar.**—At the London Missionary Society's anniversary on May 11th, the Rev. C. Jukes, of Madagascar, related how, just before leaving the island, he met a native Christian teacher, whose district had suffered from grievous and prolonged disturbance. But

when askt how matters stood, he replied: "The prospect is now most encouraging: *the Christians are beginning to dig up their Bibles and hymn-books again.*" These had been buried under the earthen floors of the huts during the war and subsequent troubles.

—The changes wrought by the French administration in Antananarivo is commented upon by the missionaries; many good roads have been made, and other market improvements effected. There is less of a nominal profession of Christianity than in former days; the proclamations of perfect religious liberty are working out their effects, and many have profest the Protestant faith in the face of Jesuit and heathen opposition, and riskt persecution and death for the name of Christ. After all the trials of the past few years we may, indeed, thank God for grace and wisdom bestowed in time of need, and take courage for the future.—*London Chronicle.*

—Some of the damage done to Protestant missions in Madagascar will be repaired. The hospital belonging to the Friends was requisitioned in 1896. The French government now agree to make a payment to the society of the sum of 30,000 francs (£1,200) for the drugs, furniture, etc., which were in the hospital at the time of requisition, and also, in three instalments, 150,000 francs (£6,000) for the building, together with interest at the rate of 3 per cent. for the past three years. The first payment is to be made immediately, and the later instalments in 1900 and 1901.

—In the long run good work tells. The French, who thought they were going to overbear the entire English missionary work in Madagascar, are finding that they can not afford to. A special correspondent of the *Paris Temps*,



writing recently from Madagascar, says:

“Protestant missions are making now great progress by reason of the very evident superiority of their instruction. Their schools, under the charge of Malagasy teachers, who are more intelligent and better educated than their Catholic colleagues, also furnish instruction in household arts, as sewing, etc. It is even noticeable that a number of natives, who at the close of the war embraced Roman Catholicism, are now again in the Protestant churches.”

#### ISLANDS OF THE SEA.

**Fiji.**—Rev. F. Langham has recently returned to England from Fiji, commissioned to carry the revised edition of the Bible through the press, under the direction of the British and Foreign Bible Society. Mr. L. has been spared to serve the Fijian Mission for forty years, thirty-seven of which have been spent in Fiji. Ninety-five per cent. of the Fijians attend public worship in Wesleyan churches, and 41,000 are fully accredited church members. The education of the Fijians is almost entirely in the hands of the Wesleyan Mission, and there are over 1,200 schools. Mr. Langham's life in Fiji has been through the great changes and triumphs of Christianity, and surely no apostle ever witnessed greater marvels.

—Money orders may now be drawn upon the Fiji Islands at the same rates and under the same conditions as those applicable to money orders for payment.

**Ponape**—Now that Germany owns the Caroline Islands, there seems no reason why a mission should not be reopened on Ponape, from whence the missionaries were driven by the Spanish. There are still 350 Christians there who call for help. It is an important field, and one which promises rich harvests to a faithful laborer.

#### Obituary Notes.

—One of the missionary veterans has past away in the person of Rev. William Butler, founder of the Methodist Episcopal Mission in India and Mexico, who died at Old Orchard, Me., on Aug. 18, 1899. Dr. Butler was born in Dublin, Ireland, Jan. 30, 1818. In 1837 he was converted, and in 1839 began to preach. He came to the United States in 1850, and for several years preached at Williamsburg, Shelburne Falls, Westfield, and Lynn. From 1856 to 1866 he was in India. Returning, he was stationed at the Dorchester street church, Boston, also at the Walnut street church, Chelsea. From 1873 to 1879 he was in Mexico. He subsequently wrote books on missions in India and Mexico, which are still standard works. President Diaz, of Mexico, was one of the first to send a letter of sympathy to Dr. J. W. Butler, who is now ably carrying on the work started by his father.

—A missionary heroine died in California on June 27th. Mrs. Mary Peabody, the daughter of Geo. Herbert, Esq., was born in Elseworth, Me., on Feb. 11, 1817. She early showed missionary zeal, and after marriage to Rev. J. Peabody, sailed for Turkey under the A. B. C. F. M. They were stationed first in Erzerum and later in Constantinople. At one time her quick thought and prompt action was the means of protecting the mission from an attack by hostile Bashi Bazonks. Mrs. Peabody, hearing that they were coming, quickly made a United States flag out of red, white, and blue cloth. This was hoisted over the house, and the plundering mob did not molest them. After her husband's death Mrs. Peabody returned to California, where for some years she had spiritual charge of an Armenian colony.



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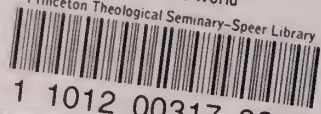
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